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NEW TESTAMENT ABSTRACTS



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WESTON COLLEGE SCHOOL OF THEOLOGY
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NEW TESTAMENT ABSTRACTS

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WESTON COLLEGE SCHOOL OF THEOLOGY, CAMBRIDGE, MASSACHUSETTS

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INTRODUCTION

1. J. BARR *et al.*, "The Authority of the Bible. A Study Outline," *EcumRev* 21 (2, '69) 135-166.

The consultation arranged by the Commission on Faith and Order at Boldern near Zurich in October of 1968 recommends that the study of biblical authority be approached by the interpretation of particular biblical passages in their relation to a chosen theme. The major questions to be raised in such discussions are the priorities within the Bible itself and its relation to the community which produced it, diversity within the Bible, changes in world-outlook since biblical times, relations between past and future and between biblical authority and other kinds of authority, and the use, function and application of biblical material. Four brief papers on the meaning of authority as applied to the Bible are contributed by E. Jüngel, G. Krodel, R. Marlé and D. J. Zizioulas.—D.J.H.

- 2r. J. BEUMER, *Die Inspiration der Heiligen Schrift*, Handbuch der Dogmengeschichte Bd. I, Faszikel 3b (Freiburg: Herder, 1968), 81 pp.

O. LORETZ, "Die Inspiration der Heiligen Schrift," *TheolRev* 65 (2, '69) 89-96.—Extensive summary and critique. Despite the vast amount of material treated, the volume is not a reliable record of the history of the church's teaching on inspiration and that of its theologians. B unwisely has followed Franzelin's views. The concepts of inerrancy and truth are not carefully distinguished. The reader should have been informed that the connection between absolute inerrancy and inspiration is a false theological problem which according to Vatican II belongs to past history.—J.J.C.

3. B. O. BOSTON, "How are Revelation and Revolution Related?" *TheolToday* 26 (2, '69) 142-155.

The general biblical background of promise and fulfillment provides the context for the relationship between revelation and revolution. In the exodus the people of Israel was called to break fundamentally with the past and to enter into a theocratic existence. The concept of messiah contains the sense of liberation from old authorities, negation of death and a sense of destiny or mission. While the incarnation suggests what it means to be fully human, the resurrection of Jesus means that the powers and principalities, the institutional structures and their dynamics, are not final but may be transformed. To recognize revelation as decisively revolutionary is to opt for the risk of commitment to radical change.—D.J.H.

- 4r. O. CULLMANN, *Vorträge und Aufsätze 1925-1962* [cf. *NTA* 12, pp. 129-130].

J. GNILKA, *TheolRev* 65 (1, '69) 23-24.—Summary. Highly praised. The essays treat almost every phase of NT research, especially eschatology, salva-

tion-history and Christology and are preparations for, or offshoots of, his major works. Primarily C is a historian as appears from his papers on the development of NT Judaism, Palestinian Christianity and the history of the earliest Christian missionary work.—J.J.C.

5. L. DEQUEKER, "Wat nu met de exegese?" [What About the Future of Exegesis?], *CollMech* 54 (2, '69) 135-143.

Is there in our secularized world room for exegesis? Three ways of approach are distinguished: the historical, the existential-theological and the catechetical. Although historical exegesis does not evaluate the facts, it does not dwell on the mere facts either; it studies the Bible mainly as a testimony of faith from the past. The existential-theological Bible explanation is biblical theology; it seeks the meaning, the acceptability of the testimony of faith for the man who believes. In catechetics the word of God may not be reduced to doctrine; content and structure go together; the message of the Bible is bound up with literary forms. Therefore one must reflect on the Bible as a text, as a language phenomenon and as a means of communication.—J.L.

6. U. HORST, "Die Divergenzen im neutestamentlichen Kanon als theologisches Problem," *Communio* 1 (2, '68) 161-184.

Protestant authors such as P. Vielhauer, H. Braun and E. Käsemann, in identifying and stressing strongly divergent viewpoints in the NT, have come to see in the canon several elements considered to be characteristic of early catholicism. Käsemann and others thus insist that one must seek the center of the NT proclamation (e.g. justification by faith) and on that basis establish a canon within the canon, a practice to which Luther himself provided primary impetus. This viewpoint leads to a certain relativizing of the canon, which is seen as a historical rather than a theological phenomenon.

If one acknowledges God's action in Jesus Christ in a specific place and time as unique and normative, then the Scripture, as the deposit of the apostolic proclamation, is not only a historical but also a dogmatic phenomenon, which is as such normative. The author agrees with the Protestants whose views he summarizes that there are in the NT divergences which are to be neither harmonized away nor ignored. An awareness of this diversity can preserve all confessions from a one-sidedness of which all are guilty. Yet while the mid-point of Scripture is to be sought and stressed, it dare not be too narrowly construed. All elements of the NT are to be heard.—E.K.

- 7r. *The Jerome Biblical Commentary* [cf. *NTA* 13, p. 261; §§ 13-788r—789r].

R. J. TAYLOR, *ClerRev* 54 (6, '69) 475-481.—Praised. The scholarship is accurate; indeed Fitzmyer's work on the Pauline corpus is splendid. The fact that one contributor often contradicts another on particular points well reflects the diversity within Catholic biblical scholarship.—D.J.H.

8. F. KRAMER, "The Christian Faith and Revelation," *ConcTheolMon* 40 (4, '69) 195-202.

The beginning of revelation to the Patriarchs and to Moses was made long before the Scripture was written; so too the revelation of God in Christ occurred before the writing of the NT. Scripture is not to be identified with revelation; it is the record of revelation and the medium for the objective communication of it. Revelation was made through *Tatwort* and *Redewort*. Barth's distinction between objective and subjective revelation is correct.—J.O'R.

- 9r. W. MARXSEN, *Der Exeget als Theologe* [cf. *NTA* 14, pp. 103-104].

E. DINKLER, *TheolRund* 33 (4, '68) 366-368.—Since the content of the NT itself forces the exegete to theological thinking, the distinction between exegesis and theology must not be understood too rigidly. M rightly observes that there are different stages in a text's development and so raises the question as to what stage is to be considered normative and is to be preached. Here *Sachkritik* has an unassailable place, provided the critic's decisions are firmly based in the material itself.—D.J.H.

- 10r. W. MARXSEN, *Der Exeget als Theologe* [cf. *NTA* 14, pp. 103-104].

———, *Die Auferstehung Jesu von Nazareth* [cf. *NTA* 13, p. 271].

W. SCHMITHALS, "Theologische Information—seelsorgerliche Vorsicht," *EvangKomm* 2 (5, '69) 292-293.—The first volume contains M's collected essays since 1955; the second is a historical-theological study of the resurrection of Christ which takes into consideration the needs of non-theologians as well as specialists. There is a unity between the two books in that they reflect the problem of how far a historian can be a theologian. "One will have to seek for a long time to find an exegete who structures the problem of scientific passion and theological responsibility in a similar intensive way, and one will only with difficulty find one who so representatively combines the practice of both."—G.E.L.

11. R. MORGAN, "An Approach to the Study of the New Testament," *Theology* 72 (588, '69) 258-264.

In university departments of religion NT studies must not be reduced to a purely historical discipline. It is essential that students be able to listen to the theological witness of the NT and consciously relate NT theology to modern theology. If a syllabus can enable students to participate in this great debate, then some will see from the inside what the Christian religion is.—D.J.H.

12. B. PRETE, "Le posizioni teologiche della 'Dei Verbum' sulla Sacra Scrittura," *SacDoc* 13 (52, '68) 583-599.

After some general observations several particular points are studied and commented on, among them the value of the OT, inspiration and interpretation, the historicity of the Gospels, and the pastoral use of Scripture.—J.J.C.

13. H. RIESENFELD, "De kvantitativa metodernas begränsade räckvidd i bibelutläggningen" [The Limitations of the Quantitative Method in Biblical Exegesis], *SvenskExegÅrs* 33 ('68) 83-100.

Biblical scholarship has long been influenced by the empiricism of the natural sciences, not least in the use of quantitative methods of research. The invention of the computer has contributed further to the use of quantitative methods by biblical scholars. Great advances have indeed been made, in textual criticism, in questions of style and authorship (although here the use of the computer has sometimes yielded bizarre results), in the study of the Gospel traditions, and in problems of Christology. There remains before us, however, the task to understand the whole of the mosaic as well as the individual stones, to find new syntheses through which one can understand anew the basic unity of the NT, a unity which is just as manifest and just as important as its multiplicity.—B.A.P.

14. O. RODENBERG, "Zur theologischen Begründung des Pluralismus. Kritische Stellungnahme zum Aufsatz Klaus Haendlers 'Schriftprinzip und theologischer Pluralismus' (EvTh 1968, S. 404—429)," *EvangTheol* 29 (3, '69) 155-163. [Cf. § 13-469.]

The claim that the way of God in Jesus is the one and only "matter" of faith, and the unscriptural principle that history does not repeat itself, a principle which fragments history into isolated and unrelated happenings, leads H to this conclusion: in every age of the world there are and must be as many different forms of communicating the Christian truth (proclamations, dogmas, etc.) as there are cultures, societies, groups. The plurality of mankind in the past and present demands a corresponding plurality of the forms of communication of the Christian "matter." However, this thesis is untenable because it minimizes the "matter" of faith and presupposes an atomistic understanding of history.—J.J.C.

15. J. SALVADOR, "Alguns acenos à Constituição dogmática 'Dei Verbum,'" *RevistCultBib* 4 (8-9, '67) 22-33.

A brief account of the history, contents and anticipated results of Vatican II's constitution on Scripture. The document represents great progress and contains rich promise for the church.—J.J.C.

16. K. E. SKYDSGAARD, "Schrift und Tradition. Tradition als anthropologisches und christologisches Problem," *LuthMon* 8 (4, '69) 161-166.

Protestant and Catholic theologians have achieved agreement on the necessity of both Scripture and tradition, but there is need to explore the meaning of the term "tradition." Tradition is both an anthropological and a Christogocial problem. (1) Tradition is related to man created in God's image and bound by sin, and just as man is an impenetrable but content-filled mystery, so is man's tradition. To Israel, a people bound together by its traditions, the word of God

through the prophets enters in often not as a development but as a breach of tradition, but by this breach God reproves the infidelity of his people and advances his traditional relation with his people. (2) The incarnation means that Jesus Christ has condescended to be transmitted through tradition and that the aim of this tradition is *Christum tradere*. Yet in this process we must avoid destroying the Christ-tradition by rendering Christ harmless or by depicting him as tyrannical and inhuman. The means of avoiding this danger is the word of God. The word of God, not immediately identical with the Bible as a book but audible to us through this book, demythologizes all traditions and so makes tradition an instrument of revelation in all ages.—D.J.H.

17. F. SPADAFORA, "Il 'criticismo' ovvero il 'feticcio della critica biblica,'" *PalCler* 48 (1, '69) 24-44. [Cf. § 13-475.]

Several recent Catholic exegetes have gone too far in adopting the views of modern biblical critics. Examples are the interpretation of the parable of the sower and the seed (Mt 13:1-23), the prohibition of divorce (Mt 19:1-9) and the famous Petrine text (Mt 16:13-19). In each case the traditional interpretation is here defended at length.—J.J.C.

18. G. VOLTA, "La Rivelazione di Dio e la Sacra Tradizione secondo la Costituzione dogmatica 'Dei verbum' (I), (II)," *ScuolCatt* 97 (1, '69) 30-52; (2, '69) 83-115.

The first installment gives the history of the problem from the time of Trent and then relates what took place at Vatican II during the sessions devoted to the subject of revelation. At the end there is a table which sets forth in five columns the important modifications in the text as it proceeded through four drafts to the final form. The second installment presents a detailed analysis and commentary on the document with copious notes and an extensive bibliography.—J.J.C.

19. G.-P. WIDMER, "Quelques réflexions d'un point de vue réformé sur la Constitution conciliaire 'Dei Verbum,'" *Irénikon* 42 (2, '69) 149-176.

A series of comments, both critical and appreciative, on *Dei Verbum*, from the viewpoint of ecumenical theology and relating principally to its understanding of and fidelity to revelation.

20. K. WINIARSKI, "Stosunek tradycji do Pisma Św. według konstytucji o objawieniu Bożym (Quo modo Traditio ad S. Scripturam referatur secundum Constitutionem 'Dei Verbum')," *RuchBibLiturg* 21 (4-5, '68) 197-208.

An explanation of the relationship between Scripture and tradition as expounded in *Dei Verbum* and contrasted with a contemporary Protestant position (K. E. Skydsgaard).

21r. H. ZIMMERMANN, *Neutestamentliche Methodenlehre* [cf. *NTA* 12, p. 253; § 13-479r].

J. SCHMID, *TheolRev* 65 (2, '69) 110-111.—The book has admirably fulfilled its purpose of introducing students into the mysteries of biblical exegesis. A wealth of information is presented in well ordered manner and with a style outstanding for its clarity. Several points are suggested for further development and treatment.—J.J.C.

Interpretation

22. D. E. AUNE, "Early Christian Biblical Interpretation," *EvangQuart* 41 (2, '69) 89-96.

For the early church the OT was transformed into the divine record of God's acts in the history of the Jewish nation, culminating in the final revelation to man—Jesus Christ. So the static and literalistic methods of the rabbis were abandoned for a more dynamic view in which Christ is seen as the key giving meaning to the entire historical process. Since the Bible was seen as a basic unity, typology was a necessary and legitimate method of interpretation.—D.J.H.

23. U. DUCHROW, "Die Klarheit der Schrift und die Vernunft," *KerDog* 15 (1, '69) 1-17.

In his attempt to bridge the gap between the results of critical research and the meaning of biblical events, W. Pannenberg has modified Luther's *claritas scripturae* by grounding the clarity of Scripture in the events behind the texts and in the traditions mediating the biblical events rather than in the literal sense of the words themselves. Therefore, P hopes to obtain from the historian the proof that in Jesus of Nazareth God has revealed himself. But for Luther the clarity of Scripture is not founded in the words written in the book but in the spoken word preaching the content of Scripture. The acceptance of this word lies not in rational decision but in the inspiring action of the Holy Spirit. The response to this living word is not speculative contemplation but either a wondering acceptance and transformation or a convinced opposition. Furthermore, it is inadvisable to divorce a biblical event from its interpretation; for example, to separate the post-resurrection appearances from the motif of mission is to distort the sense of these appearances. Finally, to expect from the historicocritical method a theory applicable to the action of God in history is to disregard the method's experimental perspective.—D.J.H.

24. J. FLORKOWSKI, "La Foi et la Révélation selon Bultmann," *EspVie* 79 (12, '69) 185-190.

Bultmann so reduces revelation and narrows the reality of faith that his position is unacceptable to Catholic theology and does not accord with the NT evidence. In the Gospels Jesus speaks of abiding with him and living in his way, for he is the way, truth and life. Furthermore, faith in God does not rest

merely on the word preached today but fundamentally on Jesus of Nazareth; faith has a content which is also its source—Jesus Christ. This faith leads man to know more intimately God revealing himself in his saving act which is Jesus. One cannot construct, as Bultmann has attempted to do, a complete theology of Christian faith and revelation solely on the basis of the concept of God's word.—D.J.H.

25. E. P. GROENEWALD, "Krisis in die Interpretasie van die Heilige Skrif" [Crisis in the Interpretation of Holy Scripture], *NedGerefTeolTyd* 10 (1, '69) 2-12.

A review of the continuing debate on hermeneutics, concentrating on the contributions of Barth, Bultmann, Fuchs and Ebeling. The question as to the positive result of the latest viewpoints remains. While the *kerygma* loses its content in Bultmann's anthropological interpretation, the "new hermeneutic" aims to take its point of departure from Scripture itself. Man is seen as being addressed by the text while his *Selbstverständnis* remains open to correction. The plea is again for a Christological interpretation of Scripture and for a firm bond between word and faith. The word is again understood as speaking to faith. These must be interpreted as hopeful signs.—B.C.L.

26. F. KAMPHAUS, "Historisch-kritische Exegese im Dienste der Predigt. Möglichkeiten und Grenzen," *Seelsorger* 39 (3, '69) 157-164.

The historicocritical method aids the preacher by forcing him to accept the text as partner in a dialogue, by demanding that he seek the real meaning of words and concepts foreign to him, by bringing to light the kerygmatic dimensions of Scripture itself and by portraying the Evangelists themselves as grappling with the issues of their own times. Yet preaching cannot be identical with exegesis but rather must relate Scripture to the modern situation; also it is not merely an intellectual exercise but the task of the whole man eager to approach a text from many different angles.—D.J.H.

27. C. KIESLING, "Bultmann's Moral Theology: Analysis and Appraisal," *TheolStud* 30 (2, '69) 225-248.

Bultmann is criticized for excessive use of existentialist philosophy in the interpretation of the Christian message and for his rejection of asceticism, mysticism and sacramentalism. B is more opposed to the formal concepts than to the things involved. The same applies to his opposition against law. He is right in pointing out the implicit dangers of legalism: law on the one hand provokes transgression, on the other (if fulfilled), self-complacency. B therefore demands a *radical obedience*, not to the law, but to the content of the law, which means the will of God as made known by the challenge of the concrete situation. B is lauded for his insistence on personal responsibility and decision and also for pointing out the importance of the concrete existential situation here and now. His stress on radical obedience "coincides to some extent with

the importance of prudence" in the Thomistic ethics. Prudence cannot be taught. Personal initiative must make the leap between general norms and the particular decision. Further, B's theology of neighborly love and his idea that faith must contain some doctrinal aspects deserve our acknowledgment.—C.H.H.

28. E. KRENTZ, "A Survey of Trends and Problems in Biblical Interpretation," *ConcTheolMon* 40 (5, '69) 276-293.

The historicocritical method of exegesis will remain. The core question is whether such a method by itself leads to a real understanding of the text, whether it can actually be used by itself, and whether it is not dependent on or complementary to other factors. The task of hermeneutic is not to recall tradition but to allow the word—the gospel—to exercise its force now. Thankfully the new hermeneutic makes us aware that the task of translating the gospel into relevant and current terms is not easy.—J.O'R.

- 29r. G. E. LADD, *The New Testament and Criticism* [cf. *NTA* 12, p. 131].

B. PRETE, "Il credente davanti alla critica biblica," *SacDoc* 13 (52, '68) 601-607.—Extensive summary and critique. The volume has important ecumenical significance since its positions will find favor with Catholics. Three of his suggestions deserve special attention; instead of a historicocritical method, a historico-theological one should be preferable, since in using the former many critics not only prescind from faith but exclude it; certain qualities in the Bible, e.g. its coloring, result from the fact that its writers are not neutral but believers; the scholar should approach Scripture in an attitude of reverent criticism.—J.J.C.

30. E. F. OSBORN, "Käsemann and Ebeling," *Colloquium* 3 (2, '69) 119-124.

While they have entered into mutual controversy on at least one occasion, E. Käsemann and G. Ebeling have several common theological emphases. There is always a preference for the particular against the universal. While Käsemann insists that the importance of Christianity lies in the openness to the future which the gospel brings, Ebeling sees faith as opening up the future and creating a new world of possibilities. Käsemann stresses the importance of the historical Jesus, and likewise Ebeling claims autonomy for the word of God. A final point of common interest is the centrality of the good news of the love of God.—D.J.H.

Hermeneutics

31. R. B. GAFFIN, JR., "Contemporary Hermeneutics and the Study of the New Testament," *WestTheolJourn* 31 (2, '69) 129-144.

The article briefly traces the rise of the new hermeneutic and evaluates it from the point of view of conservative reformed theology. Since the new hermeneutic is a product of the Enlightenment and fails to employ the presupposition that "the words of the Bible are the very words of God," since it does not recognize the unity of Scripture, the new hermeneutic is rejected.—G.E.L.

32. B. HAHN, "Forudforståelsens funktion i Rudolf Bultmanns teologi og hermeneutik" [The Function of *Vorverständnis* in Rudolf Bultmann's Theology and Hermeneutic], *DanskTeolTids* 31 (2, '68) 109-142.

Vorverständnis and *Selbstverständnis* are the keys to the Bultmannian hermeneutic. This article aims to present the principles but not the exegesis which B bases on them, by first recalling the principal positions and categories of Heidegger in his *Sein und Zeit*. B has adopted the Heideggerian notion of *Vorverständnis*. The Christian message has no meaning outside of the decision which it demands of man by providing him with the possibility of making it. Theology presupposes the preaching of the message; but it limits the preaching to an existentialist (*existential*) *Vorverständnis*. The vicious circle is avoided if one allows a priority to the intervention of God. Thus one discovers in B the classic Lutheran themes: *justus et peccator*, law and gospel. Existential (*existenziell*) *Vorverständnis* expresses the presupposition of Bultmannian hermeneutic; it is the condition of an interpretation of the NT which will be an existentialist (*existential*) interpretation.—L.-M.D.

33. A. KELLER, "Hermeneutik und christlicher Glaube," *TheolPhil* 44 (1, '69) 25-41.

Hermeneutics, which has been treated as just an auxiliary or introductory tool for exegesis in Catholic theology of the recent past, can play the larger role of enlightening our understanding of God's communication to us. When another speaks to me, he demands a reaction. Communication is also carried out by tone, looks, gestures, etc., as well as by arbitrary signs like semaphore. Communication can be conveyed by action as well as by word. Understanding takes place in two steps: (1) the expression has to be understood in its immediate sense and (2) the person who speaks has himself to be understood. This analogy holds also in a study of God's communication to us. Hermeneutics plays a valuable role in both natural theology and in the revealed word of God to us.—H.B.B.

- 34r. R. LAPOINTE, *Les trois dimensions de l'herméneutique* [cf. *NTA* 12, p. 388; § 13-763r].

C. BARDET, *RechSciRel* 57 (2, '69) 305-308.—Summary and critique of the methodology of the book. Perhaps it does not do justice to the way in which faith distinguishes biblical hermeneutic from hermeneutic in general. L makes a good contribution to the ongoing discussion of the nature of interpretation.—G.W.M.

- 35r. ———, *Idem*.

M.-L. RAMLOT, *RevThom* 69 (1, '69) 127-135.—Extensive analysis. The book is an important contribution by a Catholic author to a debate in which Catholics have taken little part thus far. Many of its positions are important and con-

vincing, e.g. on myth, but it often goes beyond biblical interpretation into philosophy in a way that may be unsatisfying to the biblical interpreter.—G.W.M.

36. R. MARLÉ, "Foi et interprétation. Un mot magique: herméneutique," *Études* 330 (5, '69) 669-682; "Fede e interpretazione. Una parola magica: ermeneutica," *CivCatt* 120/2 (2853, '69) 228-238.

The task of interpretation is not inimical to faith but is in fact necessary for faith. The exodus, the return from exile, and the death and resurrection of Jesus could not have been grasped as divine interventions unless men had been guided to interpret them as such. Therefore, interpretation is central to faith itself, and the entire history of the church has been an unceasing attempt to respond to this necessity. Modern man wishing to communicate his faith realizes that Christianity has undergone historical development, that there are divergent viewpoints even in the NT, that there is an enormous difference between the biblical world and our own, and that there is a need to address all cultures in their own terms. But how does he know that he is being faithful to the Christian message in his attempt to translate and share it? While he must constantly measure his attempts by Scripture and church teaching, he cannot expect mathematical certainties and so he must take the risk demanded by faith under the guidance of the Holy Spirit.—D.J.H.

37. J. SALAVERRI, "La hermenéutica teológica de la Biblia. En el XXV aniversario de la Encíclica 'Divino afflante Spiritu,'" *EstEcl* 44 (168, '69) 5-14.

In his radio address of September 30, 1968, commemorating the 25th anniversary of the promulgation of the encyclical *Divino afflante Spiritu*, Cardinal Bea, who played no small part in the writing of the encyclical, was forced to admit that we are far from having completed the task laid out there. For a truly theological exegesis we must go beyond the mere acquisitions of the human sciences and arrive at what God intended to say through his deficient instrument. To do this we need, in the doctrine of the conciliar decree *Dei Verbum*, sacred tradition, sacred Scripture and the teaching authority of the church.—F.M.

38. J. I. VICENTINI, "Hermenéutica," *Stromata* 24 (2-4, '68) 422-429.

A bulletin of recent works on hermeneutics and the history of traditions in the Gospels.

Apocalyptic

39. H. D. BETZ, "On the Problem of the Religio-Historical Understanding of Apocalypticism," *JournTheolChurch* 6 ('69) 134-156.

The original was abstracted in *NTA* § 12-410.

40. H. D. BETZ, "Das Verständnis der Apokalyptik in der Theologie der Pannenberg-Gruppe," *ZeitTheolKirch* 65 (3, '68) 257-270; "The Concept of Apocalyptic in the Theology of the Pannenberg Group," *JournTheol Church* 6 ('69) 192-207.

The religio-historical presuppositions in the program submitted by the Pannenberg group look rather fragile. (1) Completely uncertain is the hypothesis that apocalypticism developed out of OT prophecy. (2) Universal history is not the central theme in apocalyptic thought; but rather to the apocalypticist, "world history" in its entirety is identical with the "evil aeon" and thus falls under that absolutely negative judgment. (3) While Jesus must be understood in the context of apocalyptic imminent eschatology, this does not mean that we can simply call Jesus an "apocalypticist." Jesus' eschatology agrees in a number of points with clearly apocalyptic views, but disagrees, probably even intentionally, in others. (4) Paul's thinking shows so many gnosticizing and mystery-cult traits that his religio-historical conceptuality is much too complex to be called simply "apocalyptic."—D.J.H.

41. F. M. CROSS, "New Directions in the Study of Apocalyptic," *JournTheol Church* 6 ('69) 157-165.

In the late exilic and postexilic OT literature we detect the rudimentary traits and motives of apocalypticism. The classical prophetic themes and forms are eschatologized. With the doctrine of two ages, an era of "old things" and an era of "new things," we discern the beginnings of a typological treatment of historical events and of a search for the significance of history in a future fulfillment. A third element is the resurgent influence of creation myths used to frame history and to lend to history transcendent significance not apparent in the ordinary events of horizontal history.—D.J.H.

42. D. N. FREEDMAN, "The Flowering of Apocalyptic," *JournTheolChurch* 6 ('69) 166-174.

From Dan we see that apocalyptic was born of crisis and sought to express zeal for God, his law and his final triumph as well as a cosmic outlook embracing heaven and earth in mythopoeic language of exotic imagery and symbolism. From Qumran we see how apocalyptic could nurture a viable community which, without significant political or military power, nevertheless developed an inner structure of great strength, characterized by rigid discipline and intense loyalty among its members. Since it draws its strength from and itself feeds imminent expectation, the apocalyptic framework is essentially unstable, and both the Maccabees (and their followers) and the early Christians came to see themselves as fulfillments of eschatological hope while the Gnostics internalized eschatology and made it a vehicle for the soul's journey from earth to heaven.—D.J.H.

43. R. W. FUNK, "Apocalyptic as an Historical and Theological Problem in Current New Testament Scholarship," *JournTheolChurch* 6 ('69) 175-191.

In Jesus' teaching the imminence of the kingdom is the metaphorical bridge linking present and future—a bridge made necessary by the pervasiveness of the everyday understanding of time, which tends to fragment temporality into discrete moments which, in turn, are divided up into three tenses. For Jesus the present moment is nothing other than the coincidence of past and future in the horizon of the reality of the kingdom. The reality of the kingdom does not cancel out the evil powers of this age, but it comes in and through the ambiguities of the present age as something out of which and into which existence is to be lived.

It was inevitable that the temporal horizon of the kingdom as Jesus understood it should have been assimilated to the mundane notion of time. In the earliest kerygma no connection was made between Jesus' resurrection and his return, but by Mk 2:18-20 the present time was understood as a time between the bridegroom's departure and his return. Luke then separates apocalyptic from history and divides history into periods (Israel, Jesus and the apostles, the church). As the history-of-salvation schema was worked out, differences between the two groups of eschatological events (hidden against manifest, humiliation against exaltation) were also spelled out.—D.J.H.

44. E. KÄSEMANN, "The Beginnings of Christian Theology," *JournTheolChurch* 6 ('69) 17-46.

A translation of K's 1960 article from *ZeitTheolKirch* 57 (2, '60) 162-185 [§ 5-703].

45. G. EBELING, "The Ground of Christian Theology. On Ernst Käsemann's Essay, 'The Beginnings of Christian Theology,'" *JournTheolChurch* 6 ('69) 47-68.

E's response to Käsemann's article noted above, abstracted in *NTA* § 6-669.

46. E. FUCHS, "On the Task of a Christian Theology. On Ernst Käsemann's Essay, 'The Beginnings of Christian Theology,'" *JournTheolChurch* 6 ('69) 69-98.

A translation of F's response to Käsemann's article noted above; the original was abstracted in *NTA* § 7-24.

47. E. KÄSEMANN, "On the Topic of Primitive Christian Apocalyptic," *JournTheolChurch* 6 ('69) 99-133.

A translation of K's programmatic article on apocalyptic [§ 8-59].

- 48r. A. STROBEL, *Kerygma und Apokalyptik* [cf. *NTA* 12, pp. 146-147].

T. HOLTZ, *TheolLitZeit* 93 (10, '68) 743-744.—Brief summary of the argument. The book is an important study of Jesus and of the role of apocalyptic by an independent thinker. S is correct to attempt to trace the traditions back to the

historical situation of Jesus, but his view that the Son of Man is a *redivivus* figure is not adequately supported by the evidence.—G.W.M.

Texts and Versions

49r. K. ALAND, *Studien zur Überlieferung des Neuen Testaments und seines Textes* [cf. *NTA* 12, p. 129].

J. SCHMID, *Gnomon* 41 (1, '69) 90-92.—Summary. While it is doubtful that the inclusion of Lk 24:12 and 24:40 in P⁷⁵ is enough to warrant considering them as original readings, it is nonetheless good to see that A agrees in viewing Lk 22:19-20 as genuine.—D.J.H.

50. S. P. BROCK, "An Additional Fragment of 0106?" *JournTheolStud* 20 (1, '69) 226-228.

The vellum fragment in the binding of Mingana Christian Arabic MS 93 contains parts of Mt 13:32 and 36 and is very probably part of 0106, a 7th-century MS discovered by Tischendorf.—G.W.M.

51r. *The Greek New Testament*, ed. K. ALAND *et al.* [cf. *NTA* 11, p. 144; §13-496r].

K. T. SCHÄFER, *TheolRev* 65 (1, '69) 21-23.—Summary. Praised. A few inferior text editions have been used when collating the MSS and the Fathers. The bracketed readings in Lk 24:3, 6, 12, 36, 40 and 52 should not be considered very doubtful; the list of MSS supporting them includes P⁷⁵, B and Sin.—J.J.C.

52. G. D. KILPATRICK, "Codex 565 of the Gospels," *TheolZeit* 25 (2, '69) 130.

A recent collation of Codex 565 by J. A. Spranger revealed two important facts: (1) from somewhere between Jn 1:42 and 2:5 to the end of Jn, 565 is a member of Family 1 and is the MS nearest to the archetype; (2) at the beginning of Lk it has a scholion consisting of extracts from Origen's *Homily I on Luke* of which one or two sentences have hitherto been unknown in Greek.—D.J.H.

53. ANON., "Principi direttivi per la cooperazione interconfessionale nella traduzione della Bibbia," *RivistBib* 16 (3, '68) 317-327.

An Italian version of the directives issued in June, 1968 [cf. § 13-52].

54r. R. KASSER, *L'Évangile selon saint Jean et les versions coptes de la Bible* [cf. *NTA* 12, p. 394].

P. WEIGANDT, "Zur Geschichte der koptischen Bibelübersetzungen," *Biblica* 50 (1, '69) 80-95.—Summary. K attempts here to verify his theory of the history of Coptic biblical translations in various dialects, but on the whole the purpose is not achieved. The work lacks accuracy in its presentation of the data and lacks systematic methodology. In this article detailed lists of corrections and criticisms are presented for various parts of the work, largely using Jn 10—13 as a guide, in addition to discussions of its principles.—G.W.M.

55. K. H. NEUFELD, "Die Bibel—Weg zur Einheit? Die 'Traduction oecuménique de la Bible,'" *StimmZeit* 183 (6, '69) 421-424.

Even if solving dogmatic difficulties was not the project's original aim, a number of theological principles which are necessary for the solution of such problems have been evolving. Through this experience the translators have been encouraged to extend their dialogue into wider spheres.—D.J.H.

- 56r. W. THIELE, *Die lateinischen Texte des 1. Petrusbriefes*. Vetus Latina. Aus der Geschichte der lateinischen Bibel, 5 (Freiburg: Herder, 1965), 245 pp.

J. SMIT SIBINGA, *VigChrist* 23 (2, '69) 148-154.—Praised. In his search for parallels T should not have confined himself to the Bible but should have also included the Apostolic Fathers. Furthermore, the early translators probably did not enjoy quite so much freedom toward their Greek text as T implies; they may have used Greek texts other than those we now have. Finally, the assonance and rhyme in Augustine's biblical text ought to be explored.—D.J.H.

NT General

57. N. AFANASSIEFF, "'Le monde' dans l'Écriture Sainte," *Irénikon* 42 (1, '69) 6-32.

According to the NT eschatological conception, the world in which the church remains until the final coming of Christ in glory is the old or evil aeon which men ought not to love (1 Jn 2:15-16). But in the idea of the mission received from Christ, the world is field of her activity. Inasmuch as the definitive marking off of the boundaries between the old and new aeon has not taken place, the world continues to find itself under the sign of the love of God who has sent his Son into the world in order that believers may obtain eternal life (Jn 3:16). The good and the beautiful remain always in the world. However, they do not belong to the world, but to the church in Christ. In summary, the NT presents a tragic conception of the world which excludes both undue optimism and extreme pessimism.—E.J.K.

58. A. W. ARGYLE, "An Alleged Semitism," *ExpTimes* 80 (9, '69) 285-286.

The view that the repetition of a preposition before every noun of a series which it governs is a Semitism (M. Black, *An Aramaic Approach to the Gospels and Acts* [1967], pp. 114-115) has no foundation whatever in fact. There are nine instances of the construction in Book I of Thucydides alone; it is also found in Herodotus, Xenophon, Sophocles, Euripides, Plato, Philo and the papyri.—D.J.H.

59. S. BARTINA, "Mitos astrales en la Biblia," *EstEcl* 43 (166, '68) 327-344.

A survey of various understandings of myth, of the evidence for astral myths in the Bible, principally the OT, of the implications of demythologizing, and of the extent to which one can acknowledge the presence of myth in the biblical writings.

60r. M. McNAMARA, *The New Testament and the Palestinian Targum to the Pentateuch* [cf. *NTA* 11, p. 371; §§ 13-70r—71r].

J. GNILKA, *TheolRev* 65 (2, '69) 109-110.—Summary and discussion of individual points. The study's value lies in its details. M has not treated at length the form or the narrative structures.—J.J.C.

61r. ———, *Idem*.

G. VERMÈS, *JournSemStud* 14 (1, '69) 131-133.—Summary. All in all, McN's thesis is a definite step in the right direction. Although it advances the understanding of the NT only moderately, in the field of Palestinian Targum study it has real merit. Comments on particular points, mainly from the Targumic angle, are presented.—D.J.H.

62r. ———, *Idem*.

C. M. WOODS, "Special Studies in Judaism: The Targums," *RestorQuart* 11 (4, '68) 262-268.—Detailed summary with discussion of specific texts. It should be noted that the author is contending for pre-Christian dating of Targumic traditions; the actual writing down of these traditions perhaps occurred somewhat later. In his second section on Apoc and the NT he may have yielded slightly to parallelomania. Also his argument that the Targums are superior to other Jewish materials which represent either "official" rabbinism or various peripheral sects needs substantiation.—D.J.H.

63. M. PROVERA, "Animais dos países bíblicos," *RevistCultBib* 4 (8-9, '67) 111-126.

Animals that are frequently mentioned in the Bible (the sheep, the horse, the gazelle, the ass and the camel) are described with information culled from the Scriptures and from outside sources.

64. F. ROTOLO, "Gli animali nella Bibbia," *RivistBib* 16 (3, '68) 259-283.

The article discusses the nature of animals, man and animals, pure and impure animals, fabled animals, wild animals, animals in biblical language. An appendix lists the various biblical references and gives the Italian, Hebrew, Greek and Latin terms for the various animals.—J.J.C.

65. R. H. THOULESS, "Miracles and Psychical Research," *Theology* 72 (588, '69) 253-258.

Many miracles recorded in the Gospels may be events of the paranormal type studied in psychical research. If this is what they were, it may well be that such events did take place with unusual frequency in connection with Jesus and that they were correctly interpreted by his contemporaries as signs of something remarkable about Jesus himself. It has been fully demonstrated experimentally that extra-sensory perception, both contemporary and precognitive, does take

place to a measurable extent with some individuals. There is also much observational evidence of healing even organic diseases by mental or spiritual means. While psychical research does not give grounds for asserting the reality of any particular miracle, it should help to remove the prejudice against all miracles.—D.J.H.

66. F. ZEILINGER, "Zum Wunderverständnis der Bibel," *BibLiturg* 42 (1, '69) 27-43.

The Bible looks to miracles primarily for their sign-function, signs (OT) of Yahweh's saving power or (NT) of the eschatological *basileia* already being realized in the person of Jesus. The Gospel concern with how Jesus fulfills his mission sets its miracle stories completely apart from the externally similar rabbinic and Hellenistic stories. Since the sign-function is primary, the NT writers not surprisingly change the accent or add embellishments to fit the needs of their communities. We must therefore distinguish between the essential statement of the stories and their use in Christian writing and preaching. The strict historicity of some miracle stories can be questioned, but exegesis alone cannot supply the definitive answers.—R.J.D.

Word Studies

67. F. BOURASSA, "Rédemption," *SciEsp* 21 (1, '69) 19-33.

The work of Jesus Christ was essentially saving man from his sin. The NT vocabulary is borrowed from the LXX in which *lytrousthai* most often translates words with the Hebrew roots *g'l* and *pdh*. *G'l* means "to buy back." *Pdh* means "to buy back, to recuperate." *Lytron* in the LXX also translates the Hebrew *kpr*, which as a verb means "to cover, to expiate." In the OT God buys back his people from slavery, at times paying a price for them. When *g'l* is used, the accent is placed on the close relationship existing between the redeemer and the redeemed; when *pdh* is used, the accent is placed on the gratuity of the act.—J.O'R.

68. H. CLAVIER, "Notes sur un mot-clef du johannisme et de la sotériologie biblique: *hilasmos*," *NovTest* 10 (4, '68) 287-304.

While the Greek word *hilasmos* is based on the Hebrew root *kpr*, by Hellenistic times it had taken on a precise meaning: the very act of God's effacing the sins of men. It does not designate the offering presented as expiation but rather the pardon of sin granted by God. Therefore, when the term is employed in 1 Jn 2:2 and 4:10, the author is saying that Jesus is not merely the means of propitiation (*hilastērion*) or the result of propitiation (*hilasma*) but the very act of propitiation. While Paul in 2 Cor 5:19 recognized that God had reconciled the world to himself in Christ, in 1 Jn 2:2 the author has penetrated this notion more deeply by identifying the propitiation itself with the Son. Just as Jesus is personified in Jn 11:25 as the resurrection and the life, so here he is personified as the propitiation. This sense is underscored in 1 Jn 4:10 where

hilasmos is used to describe Jesus as the living manifestation of God's love for sinful men. The purpose of this *hilasmos* is not to satisfy some justice invented by men but rather to win men to the one who never ceases to love and who, in Christ vanquishing evil and death, calls men to decision. God in Christ has offered a sacrifice not for himself but for man in order to conquer by this act of love man's last resistances and to provoke him to self-surrender.—D.J.H.

- 69r. D. HILL, *Greek Words and Hebrew Meanings* [cf. *NTA* 12, p. 386; §§ 13-514r—515r].

N. H. SNAITH, *JournTheolStud* 20 (1, '69) 286-289.—Summary. There are many points where one can agree; the discussions of Greek words are better than those of Hebrew, but it is not always clear what the author's English theological terms mean. Four factors should be discussed in this context: (1) the assumption that a describable Koine language was actually used; (2) the fact that the LXX contains many kinds of Greek and types of translation; (3) the fact that all words have both width and length; (4) the basis of J. Barr's warning against indiscriminate use of dictionaries.—G.W.M.

70. H. LJUNGVİK, "Översättningsförslag och språkliga förklaringar till skilda ställen i Nya Testamentet III" [Translation Suggestions and Philological Explanations for Certain New Testament Passages III], *SvenskExegÅrs* 33 ('68) 149-174. [Cf. § 12-814.]

Detailed discussion of passages throughout the NT, with an index of passages dealt with in all three parts of the article.

71. J. L. MCKENZIE, "Key Words in Scripture—Temptation," *LivLight* 6 (2, '69) 76-81.

A biblical-theological investigation of the concept of temptation.

72. E. NEUHÄUSLER, "Sendung und Gesandte. Biblische Grundbegriffe," *Bib Leb* 10 (2, '69) 151-155.

An analysis of the word "send" and its cognates in the OT and the NT.

73. S. WEST, "A Further Note on *AGAPÉ* in P. Oxy. 1380," *JournTheolStud* 20 (1, '69) 228-230.

A reaffirmation and more detailed exposition of the author's arguments [cf. § 12-77] for emending *agapēn theōn* to *agathēn theou*, against the objections of R. E. Witt [cf. § 13-89].

Bulletins

74. F. DREYFUS, "Bulletin de théologie biblique: Nouveau Testament," *Rev SciPhilThéol* 53 (2, '69) 320-340.

A critical evaluation of a dozen recent books, mostly on Paul.

75. A. M. DUBARLE, "Bulletin de théologie biblique," *RevSciPhilThéol* 53 (3, '69) 483-511.

A bulletin of books and articles dealing with hermeneutics and with OT theology.

76. W. R. FARMER, "New Books In New Testament Reading," *PerkSchTheol Journ* 22 (2-3, '69) 91-102.

A bulletin of 20 recent NT books treated under the headings of (1) text, grammar, NT background and introduction, (2) Jesus and the Gospels, (3) NT Christology and theology.

77. J. MCHUGH, "Notes on Recent Work: New Testament," *ClerRev* 54 (6, '69) 443-451.

Judgments on 17 recent books on the NT.

GOSPELS—ACTS

Gospels (General)

- 78r. T.J. BAARDA, *De Betrouwbaarheid van de Evangelien* (Kampen: Kok, 1967).

C. v. D. WAAL, "Zuiver Historisch Onderzoek en het Evangelie" [Pure Historical Research and the Gospel], *NedGerefTeolTyd* 10 (1, '69) 38-53.—In the light of pure historical research, B claims that the Gospels have no historical reliability in the current sense of the word. This thesis is unconvincing. In reality, B is developing a theme of the old ethical theology. Several of his examples are discussed, e.g. the desolating sacrilege (Mt 24:15 ff.), the fulfillment of Zech 9:9 (Mt 21:5), the chronology of the passion week and the cleansing of the Temple. Unprejudiced investigation of these passages reveals the reliability rather than the unreliability of the Gospels.—B.C.L.

- 79r. M. BLACK, *An Aramaic Approach to the Gospels and Acts*, 3rd ed. [cf. *NTA* 12, p. 392; § 13-519r].

S. BROCK, *JournTheolStud* 20 (1, '69) 274-278.—Comparison with the second edition. The work unfortunately lacks precision in identifying various types of Aramaic and the interrelationship of the various Targums. Little account is taken of Qumran Aramaic materials, and both the well known strengths and weaknesses of the previous editions remain. In general, studies of the Aramaic background of the NT fail to take into consideration the tendency of bi- or trilingual speakers to mingle features of their various languages.—G.W.M.

- 80r. G. DAUTZENBERG, *Sein Leben bewahren* [cf. *NTA* 11, p. 159].

M. D. HOOKER, *TheolLitZeit* 93 (11, '68) 835-836.—Summary. Praised. It is perhaps begging the question to refer so constantly to the "*Begriff des Psyche*." To what "concept" does D refer? Does he mean something wider than the meaning which the word has in a particular text?—D.J.H.

81. J. HASENFUSS, "Die Jungfrauengeburt in der Religionsgeschichte," *Catholica* [Münster] 23 (1, '69) 1-15.

Neither absolute rejection nor over-enthusiastic use of the history of religions to explain the virgin birth seem justified. A reasonable hypothesis sees the doctrine arising between A.D. 60 and 70 as part of the reflection which formed the infancy narratives. The miraculous-birth motif of the OT (Isaac, Jacob, Samuel, etc.) sufficed for the Baptist; but for the ineffable, Christ's birth, the then widespread theologoumenon of the miraculous fatherless birth of important persons was made use of to arrive at the Christologoumenon of the virgin birth. But this hypothesis cannot be strictly proved or disproved; Christian theology must accept the possibility that Luke chose to express his faith in Christ's miraculous birth in this way.—R.J.D.

- 82r. M. D. HOOKER, *The Son of Man in Mark* [cf. *NTA* 12, p. 135; § 13-182r].
M. BLACK, *An Aramaic Approach to the Gospels and Acts*, 3rd ed. [cf. *NTA* 12, p. 392; § 13-519r].
F. H. BORSCH, *The Son of Man in Myth and History* [cf. *NTA* 12, pp. 254-255; § 13-130r].

J. BLIGH, *HeythJourn* 10 (2, '69) 204-209.—(1) Summary. Praised. The Son-of-Man sayings in Mk are not a careful selection, artistically placed, but simply the remnant of a larger collection arranged by an earlier Evangelist. Also H does not explain why Jesus' use of "Son of Man" caused no surprise among his hearers. (2) The paper of G. Vermès on the use of *bar nāšā'*/*bar nāš* in Jewish Aramaic is not convincing. The term can be used to express what is true of an individual only because it expresses what is true of any man. (3) Summary. Praised with reservations. One is tempted to expostulate that too much learning hath made Borsch mad, but this would be unfair, for he has effectively shown how the Son-of-Man sayings are not merely based on Dan 7 but belong to a whole living complex of thought.—D.J.H.

83. M. LACONI, "L'Ascensione di Cristo: divergenti e complementari testimonianze evangeliche," *RivistAscMis* 14 (1, '69) 53-72.

The departure of Jesus in the ascension raised the question of his present nearness in the church and of his distance as the eschatological judge who will finally come. Matthew, despite his constant emphasis on the eschatological future, omits the account of the ascension, but ends his Gospel with the certainty that Jesus remains with his own. Mark, speaking of the moment when the disciples are sent out into the world to represent Christ, makes it clear that in their life, work and deeds, they are the living proof which will convince men that Christ is present among them. By a curious paradox, Luke, the Evangelist who stresses the actual presence of Christ and of the eschatological kingdom, establishes in Acts the obvious meaning of the ascension. Jesus has departed to his distant heavenly kingdom, and the disciples are invited to live with their eyes fixed upon heaven, impregnating their life with generosity arising from eschatological

tension. Finally, John includes the episode in his teaching of the actual insertion of believers into the heavenly world and transforms the ascension into a true and proper spiritual program, inviting the faithful, not only to hope that they will one day be definitively elevated to the kingdom of salvation, but even now to transform their life into a constant and progressive ascension to heaven.—J.J.C.

84r. X. LÉON-DUFOUR, *The Gospels and the Jesus of History* [cf. *NTA* 13, p. 157; § 13-802r].

S. McLOUGHLIN, "The Gospels and the Jesus of History," *DownRev* 87 (287, '69) 183-200.—Summary of the major thesis. L-D's opposition to the two-source theory is unconvincing. Arguments from verbal slips, similar alteration of Mk and Lk, and agreement in detail between Mt and Lk against Mk do not suffice to establish oral transmission of the tradition over and above the purely documentary two-source theory. While many scholars oppose the classic theory, there is no agreement whatever in regard to a viable alternative. Furthermore, no opponent of the classic theory has succeeded in persuading more than one other specialist to uphold his views. It is tempting to trace much of the opposition to an excessively rigid and unjustified interpretation of the Biblical Commission's decision of 1912.—D.J.H.

85. R. POELMAN, "Jean Baptiste, plus qu'un prophète!" *VieSpir* 120 (561-562, '69) 647-669.

While in his life, deeds, mission, teaching and death John appears as a prophet, he is actually more than a prophet since he is the direct witness of the Word made flesh.

86. R. RUETHER, "The Collision of History and Doctrine: The Brothers of Jesus and the Virginity of Mary," *Continuum* 7 (1, '69) 93-105.

Jerome's tract on the perpetual virginity of Mary written in A.D. 383 is a polemical discourse in which arguments were fetched up to defend an *a priori* assumption about the degrading nature of marriage and the superiority of virginity. Apparently the doctrine was not well established before Jerome's time since Helvidius assumed that Jesus' brothers were siblings and believed that this argument would be decisive. In the NT itself the Greek word *adelphoi* properly means "sons of the same mother" and cannot bear the meaning of "cousin" without some qualification. So the most normal interpretation of the NT testimonies is that the "brethren" are sons of Mary, the mother of Jesus. Furthermore, the assimilation of James into the miracles of Jesus' birth and temptation as well as the piety which developed around him flow from the supposition that he was Jesus' flesh-and-blood brother. Finally, within the Gospels there are fragments of a tradition which supposes that Jesus was a normal son of Joseph (Mt 13:44; Lk 4:22; Jn 1:45; 6:42); indeed, the genealogies (Mt 1:1-6; Lk 3:23-38) are pointless if Jesus was not Joseph's son. The virgin birth tradi-

tion is a secondary development, and the tradition of Joseph's paternity is earlier and probably closer to historical truth. The aim of the virgin birth tradition was to point to a higher causality beyond nature that broke into history vertically from above; it must not be considered apart from this context.—D.J.H.

87. U. SIMON, "The Problem of the Biblical Narrative," *Theology* 72 (588, '69) 243-253.

The trustworthiness of the Gospel accounts can be determined only if the multifarious levels of the making of the narratives are kept in mind. The Gospels use in their own way the many distinct forms of narrative found in ancient Near Eastern literatures, and so they are a blend of royal chronicle, family tale, heroic saga, apocalyptic and detailed historiography. Throughout, the Evangelists' trustworthiness rests on their personal handling of what has been seen and heard. The narrative is a tolerably faithful witness to what actually happened to the extent that we acknowledge its makers' involvement.

Although descriptive of the past, these narratives have a bearing on the present. If we recognize that the Evangelists wrote their narratives within the framework of the Old Covenant tradition, we recall that the covenant form stipulates the demands for the present on the basis of the past *acta Dei*. Therefore the narrative is the documentation now deposited with the living community, which in public reading evokes the divine witness to its own existence. Quite simply, in OT terminology, "we are there."—D.J.H.

88r. W. WINK, *John the Baptist in the Gospel Tradition* [cf. *NTA* 13, p. 275; § 13-809r].

R. E. BROWN, *TheolStud* 30 (2, '69) 329-331.—Summary. Praised. The reviewer would place less credence than W in R. Laurentin's reconstruction of the Hebrew original of the Lukan infancy narrative. Moreover, he doubts that the Evangelists would have been able to differentiate as sharply as the author does between being Elijah *redivivus* and being like Elijah.—D.J.H.

89r. ———, *Idem*.

S. MARROW, *Biblica* 50 (2, '69) 284-287.—Detailed summary and critique. The book is a serious contribution to NT study and well merits its inclusion in the Society for New Testament Studies Monograph Series. A list of queries proposed by the reviewer witnesses to the many interesting points raised by the work.—J.J.C.

90r. ———, *Idem*.

E. A. RUSSELL, *BibTheol* 19 (2, '69) 45-48.—Extensive summary. Praised. The difficulty lies in the very simplification W makes of a quite complex situation. Also, the tendency to accept as genuine the sayings of Jesus which commend John but to attribute to the church those which limit his stature is questionable.—D.J.H.

Jesus

91. F. ASENSIO, "El mensaje divino de Jesús," *DivThom* 72 (1, '69) 59-73.

Whether or not Jesus himself used the term *euaggelion* is a matter of secondary importance. The OT theme of preaching the good news of deliverance to the poor seems the background for his life and mission, and because the poor belong to all nations, this mission would be fundamentally universal. Directly and primarily addressing himself to his own people, Jesus at times dealt with Gentiles and welcomed them. Thus gradually and indirectly came about the transition from the Jewish mission to the universal task of the apostles. The element of race gave way to that of the spirit, and the apostles finally grasped the full import of the universalism inherent in Jesus' preaching.—J.J.C

92. J. ASHTON, "Jesus' Attitude to Religion," *Way* 9 (3, '69) 184-193.

The Gospel evidence shows that the truly revolutionary aspect of the religion preached by Jesus lies not in a claim to universalism nor in a replacement of the Jewish cult, but in a radical rejection of law as the embodiment of revelation.—G.W.M.

- 93r. C. K. BARRETT, *Jesus and the Gospel Tradition* [cf. *NTA* 12, pp. 254, 391; § 13-536r].

G. HAUFE, *TheolLitZeit* 93 (10, '68) 749-750.—Summary. One lays aside the book with mixed emotions. The search behind the tradition for a basic historical kernel is, in fact, both necessary and possible. Also B's apocalyptic picture of Jesus is not convincing. Furthermore, to determine the original sense of the tradition there is need for more precise form- and tradition-criticism.—D.J.H.

94. V. BOUBLÍK, "La morte di Cristo," *DivThom* 72 (1, '69) 74-91.

Some preliminary considerations are followed by an examination of the idea of sacrifice and of the relation between sacrifice and the offering of a human victim. The death of Christ is then studied as a theandric act, as a work of filial love, as a sacrifice for sin, as the glorification of the Father and as the glorification of Christ, the victim. After the ascension the glorified Lord exercises the heavenly aspect of his sacerdotal work. The article's emphasis is predominantly theological.—J.J.C.

- 95r. S. G. F. BRANDON, *Jesus and the Zealots* [cf. *NTA* 12, p. 133; §§ 13-811r—813r].

R. A. BULLARD, *RelLife* 38 (2, '69) 292-293.—Praised with reservations. Both the Roman origin of Mk and Pauline influence on Mk need further support, and the tendencies of Q ought to have been investigated. Too much credence is given to Lukan history and Luke's association with Paul. Since Jesus emerges as a Jewish martyr, one would expect B to examine the later Jewish tradition about Jesus.—D.J.H.

96r. ———, *Idem*.

W. R. FARMER, *PerkSchTheolJourn* 22 (2-3, '69) 131-133.—There is no need for B to tie his understanding of post-70 Christianity to the unconvincing late-19th-century reconstruction of the relationship between Jesus and Paul. He must first explore Paul's relation to Zealotism in order to control the much more problematic relationship between the Gospels and Zealotism, and thus between Jesus and Zealotism.—D.J.H.

97. I. DE LA POTTERIE, "Come impostare oggi il problema del Gesù storico?" *CivCatt* 120/2 (2855, '69) 447-463.

The post-Bultmannians have reopened the quest for the historical Jesus, seeking a continuity between the Jesus of history and the Christ of faith. They have not, however, broken out of the subjective, existential framework within which Bultmann approached the problem. Today there is a recognized need for objective criteria of historicity. How do I know that Jesus did or said this?

Sound method in attacking the whole problem calls for two fundamental stages: literary analysis and interpretation or exegesis in the strict sense. The first attempts, by literary and form-critical methods, to get to the earliest strata of the traditions about Jesus. But the criteria of historicity remain to be established. The following criteria appear to be valid especially when combined: multiple attestation in the sources, discontinuity between the Gospel data and the conceptions of either contemporary Judaism or the primitive Christian community, continuity or conformity of a saying or action of Jesus with the eschatological urgency characteristic of his ministry. Similar to the criterion of continuity is the harmony of a given act or saying with Jesus' particular "style" of speaking and acting.

The interpretative, exegetical task proceeds inversely from that of the analytical, seeking to determine the theological significance of saying or deed at the three different levels of the Gospel tradition, that of Jesus himself, the paschal (primitive) community and the Evangelist. A method which copes with the history of the tradition shows that there is no rupture between history and faith.—F.L.M.

98. J. DUPONT, "Jésus et l'histoire," *ParLiturg* 51 (2, '69) 177-179.

A bulletin of several works recently published in French on Jesus.

99. W. R. FARMER, "The Revolutionary Character of Jesus and The Christian Revolutionary Role In American Society," *PerkSchTheolJourn* 22 (2-3, '69) 22-31.

Jesus' revolutionary character can be best understood from his own images of the Good Samaritan and the Prodigal's father, for by these Jesus exhorts men to empty themselves, serve those in need, identify with the weak and move toward their brothers. At the same time, by his attacks on the scribes and Pharisees he unmasks the prideful self-righteousness of those in privileged positions as an important source of contra-redemptive influence.—D.J.H.

100. A. M. HARMAN, "Missions in the Thought of Jesus," *EvangQuart* 41 (3, '69) 131-142.

Although Jesus' own ministry in the main was to the Jews, he did minister in predominantly Gentile areas and did bear witness to Samaritans and Gentiles. On the other hand, prior to the resurrection, the disciples' mission was limited to the house of Israel. Only with the accomplishment of salvation in Jesus' death and resurrection were they called upon to proclaim Christ's kingship and extend the blessing spoken of in the Abrahamic covenant to the people of all nations.—D.J.H.

101. C. MANGAN, "A Portrait of Christ," *Bible* 8 [Supplement to *Furrow* 20 (6, '69)] 1-6.

In the Gospels we have Christ presented to us through the eyes of four very different personalities. Christ in Mk is a rugged man among men while in Mt he is a teacher with authority. In Lk he is gentle and compassionate, and in Jn he is the word, the life, the light and the truth.—D.J.H.

- 102r. J. REUMANN, *Jesus in the Church's Gospels* [cf. *NTA* 13, p. 272].

J. L. CLARK, *Dialog* 8 (3, '69) 233-234.—The book is engaging and will appeal to professors, pastors and studious laymen. But there is considerable ambiguity in R's oscillation between historiographic and confessional postures. The systematician who has appropriated Paul's mood in 1 Cor 15 will receive enlightenment without final satisfaction from R's chapter on the resurrection, for what is at issue here for R is *fides quaerens intellectum* and not the opposite.—S.E.S.

- 103r. R. SLENCZKA, *Geschichtlichkeit und Personsein Jesu Christi* [cf. *NTA* 12, p. 146; § 13-116r].

I. BERTEN, "Christologie et recherche historique sur Jésus," *RevSciPhilThéol* 53 (2, '69) 233-244.—The volume first analyzes the historical research about Jesus, then examines the historical question of Jesus in dogmatic systems, and lastly deals with the Christological problem and the historical question of Jesus. The real question concerning the historical Jesus is to determine whether or not the human person of Jesus has a constitutive significance for faith and what this significance is. Some scholars approach the problem from above (beginning with the concept of Jesus as the ideal) while others approach the matter from below (beginning with the historical basis of faith). Much depends upon the concept of person. For some, Jesus is solely a person belonging to the past and consequently the continuity of faith cannot be expressed in personal categories; it consists in the idea, the word, the kerygma, the church, etc. For others the Jesus of history and the Christ of faith are identified, and be-

cause this synthesis is accomplished outside me in the person of Jesus who makes himself known in his personal reality, the divinity of Jesus can be known.

S's treatment of the subject can be modified at some points. It does not appear that one must choose between an anthropological and a theological concept of person; rather the theological seems to be a valid extension of the anthropological concept. Also, the approach from below is not absolutely opposed to that from above. Each can contribute to the final solution. Moreover, the real foundation of faith is evidently Jesus in his entire personal unity which cannot be restricted to the earthly Jesus limited by the death on the cross. S lacks precision when defining the relation between the resurrection and the life of Jesus. The resurrection is not simply a fact of history as was the earthly life of Jesus. Positive research and interpretation are mutually related, but it is important to preserve the distinction between them.—J.J.C.

The Resurrection

104. F. H. DRINKWATER, "Resurrection Chronicle III, IV," *ClerRev* 54 (6, '69) 412-419; (8, '69) 621-627. [Cf. § 13-831.]

A bibliographical survey of seven recent books and a variety of periodical articles with emphasis on the authors' attitudes toward the resurrection.

105. E. GUTWENGER, "Auferstehung und Auferstehungsleib Jesu," *ZeitKath Theol* 91 (1, '69) 32-58.

Some contemporary exegetical studies on the resurrection and the nature of Jesus' resurrected body have understandably led to a crisis in traditional belief about the Easter event. One question raised by the writings of W. Marxsen and H. R. Schlette is whether Jesus' resurrected body was a *sōma pneumatikon* totally different from his earthly body. In order to evaluate this suggestion and other questions especially pertinent to Catholic dogmatic theology, this article summarizes current exegetical views on 1 Cor 15:3-7 and describes interpretations of the resurrection found in several writers: P. Seidensticker [cf. § 12-636], U. Wilckens, B. Gerhardsson, G. Lohfink [cf. § 13-125], and the interpretation given by H. W. Wolff and J. Wijngaards to the expression "the third day" in terms of covenantal theology (cf. Hos 6:2). Two possibilities about Jesus' resurrected body are noted. (1) At the resurrection Jesus took on a heavenly body which was individually and numerically different from his earthly body. This view is difficult to reconcile with statements by Luke and John that Jesus showed the disciples his wounds. Further this opinion seems to neglect the role of Jesus' body as *instrumentum salvationis*, and raises problems for Eucharistic theology. (2) The traditional view of the glorified body of Jesus corresponds better to the immediate sense of Scripture, though it admittedly is not without problems. Only a declaration by the church could provide a conclusive answer.—M.A.F.

106. J. KREMER, "Ist Jesus wirklich von den Toten auferstanden? Berechtigung und Grenzen neuerer Interpretationen der biblischen Osterbotschaft," *StimmZeit* 183 (5, '69) 310-320.

The resurrection cannot be seen merely as the apostles' interpretation of their "seeing" Jesus in vision and of their conviction that he continues on. There is no expectation of an individual's resurrection before the world's end in late Judaism. Also the disciples did not experience an undefined vision but rather a personal encounter with the crucified one who is no longer dead. Furthermore, it is wrong to draw a strict dichotomy between event and interpretation, for these always complement one another. It is admittedly difficult to speak of the resurrection in adequate terms because it is not merely the return to life of a corpse but the final triumph over death. Yet it is necessary to speak of the resurrection, for if the reality of the resurrection be denied, the risen one can hardly be considered as the life-giving Lord.—D.J.H.

- 107r. W. MARXSEN, *Die Auferstehung Jesu als historisches und theologisches Problem* [cf. *NTA* 9, p. 275; § 12-524r].

M. NICOLAU, "La resurrección de Jesús en W. Marxsen," *Salmanticensis* 15 (3, '68) 699-710.—An analysis of the book shows that M admits Jesus' resurrection only in the sense that his message lives on and he continues to be present spiritually among his followers. M thinks that the apostles had subjective visions, i.e. they were convinced they saw the Lord, but did not really do so. The presentation suffers on several accounts, e.g. the treatment of the empty tomb tradition, and the type of vision here postulated could hardly explain the apostles' actions and their new life which began with Easter.—J.J.C.

Idem, cf. § 14-10r.

108. J. MOUSON, "Présence du Ressuscité. Les récits évangéliques d'apparitions," *CollMech* 54 (2, '69) 178-220.

The narratives of the apparitions can be distinguished on the one hand as signs of the presence of the risen Lord (Lk 24:13-35; Jn 20:1-2, 11-18; 21:1-14), and on the other hand as the mission-commands (Mt 28:16-20; Mk 16:14-20; Lk 24:6-49; Jn 20:19-29). This first article analyzes the three passages that describe the signs through which one recognizes the presence of the risen Lord (the breaking of the bread, the naming of the name, the miraculous catch). The literary form is qualified as an "événement-parabole," because the narratives are characterized by the fact that Christian experiences—the kerygmatic interpretation of the Scriptures as a preparation for taking part in the Eucharistic meal (Lk 24:13-35); the call by the Lord naming the Christians with their name, incorporating them in the community and sending them out (Jn 20:11-18); the fruitfulness of the missionary, universal apostolate celebrated in the Eucharist that founds a unity (Jn 21:1-14)—are visualized by means of reports of past events. Likewise we find a duality, a double depth, a

twofold level of understanding: the described facts and the experienced church realities. The one acts upon the other; the one influences, illustrates and to a certain extent conditions the other. Therefore it is not easy to determine the historical content of these narratives. May one consider the events as anecdotes? May one suggest that these passages are only a projection of the experience of faith of the early church? In any case, so far as these passages are indeed projections, they remain valid for the Christians of all times, who must attain the encounter with the Risen One through such predesigned ways. [To be continued.]—J.L.

109. K. SCHUBERT, "Auferstehung als religionswissenschaftliches und theologisches Problem," *BibLiturg* 42 (1, '69) 19-26.

Faith in Jesus' resurrection arose in a world which saw bodiliness and life as inseparable (as opposed to the Greek-Platonic soul-body dichotomy). The view of W. Marxsen, *Die Auferstehung Jesu von Nazareth* (1968), that the historicity of the resurrection is irrelevant, is unacceptable, for the believer is seriously interested in *what* Peter believed as well as *that* he believed. The indications of historicity in the resurrection stories and the surprising inconsistency with current messianic ideology in the apostolic preaching cannot be explained merely by the apostles' faith that *die Sache Jesu geht weiter*.—R.J.D.

- 110r. P. SEIDENSTICKER, *Die Auferstehung Jesu in der Botschaft der Evangelisten* [cf. *NTA* 12, pp. 396-397].

L. SCHENKE, *TrierTheolZeit* 78 (1, '69) 59-61.—The author's attempt to separate resurrection and exaltation and to argue that exaltation is the more primitive, is pure conjecture. At most a logical distinction is possible. His contention that *ephapax* in 1 Cor 15:6 means "once for all" and that vv. 5 and 7 are secondary additions, lacks proof. He has not dealt adequately with basic questions such as the authenticity of Mt 28:16 ff. and the authorship and antiquity of 2 Pet and has made no attempt to discern early and late levels in the Gospel accounts. He has no real evidence that the empty tomb story is an effort to present the resurrection in a manner intelligible to the Pharisees.—D.J.H.

111. R. C. WARE, "De interpretatie van de verrijzenis: een zaak van leven en dood" [The Interpretation of the Resurrection: A Matter of Life and Death], *TijdTheol* 9 (1, '69) 55-78.

According to the NT kerygma the resurrection is a functional interpretative reality. Faith is the communications medium between the personal history of Jesus and the personal history of believers in him. The resurrection kerygma of the NT confesses the continuity and identity of the person of Jesus in the face of, indeed, in spite of, the definitive human reality of death, and so is to be conceived as a movement "from death . . . to life" in which the full personal reality of Jesus is made manifest. Thus, the raising of Jesus is the paradigm and efficient sign for the life of the Christian, a dynamic *symbolum fidei* effecting and expressing conversion from death to life. In the final analysis, the

question *what* is interpreted, like the search for the *how* of the resurrection, is at most secondary with respect to the fundamental *who* of Easter, the personal reality of Jesus Christ. [From the author's summary.]

Christology

112. R. BAUMANN, "Historische Forschung und Glaube an Jesus," *BibKirch* 24 (2, '69) 33-37.

Probably all the titles and names of Jesus which we impute to explicit Christology arose from the church and not immediately from Jesus himself. By discovering the earliest traditional material (which is admittedly also influenced by preaching) we may be able to glimpse more sharply the characteristic content of Jesus' own preaching and to deduce an indirect or implicit Christology.—D.J.H.

- 113r. F. B. CRADDOCK, *The Pre-existence of Christ in the New Testament* [cf. *NTA* 12, pp. 402-403].

R. SCROGGS, *JournAmAcadRel* 37 (2, '69) 170-173.—C has not demonstrated sound and convincing interpretative logic. Passages in *1 Enoch* mentioning the Son of Man never suggest that an existent and historical savior would be inadequate. Also there is little awareness that most of the relevant passages from Paul are, in fact, pre-Pauline church formulas. Finally, the equation between pre-existence and transcendence is not convincing.—D.J.H.

114. A. GELSTON, "A Sidelight on the 'Son of Man,'" *ScotJournTheol* 22 (2, '69) 189-196.

The expression "Son of Man" came to be associated with the messiah by reflection on Ps 80:17. In the light of Ps 110:1 "the man of thy right hand" must be the king; and so in Ps 80:17 the "son of man" must be identical with the king. In Ps 80 we have a text originating in the north in the closing decades of the 8th century in which God is asked to rescue his people by strengthening the king, the "son of man." This usage paved the way for the later interpretation of Dan 7:13 in messianic terms by Jesus and the Jews. While the verse is never explicitly quoted in the NT, the Lord's interest in the vine and vineyard suggest that Ps 80 as a whole may have been important in his own mind.—D.J.H.

115. N. HILLYER, "The Servant of God," *EvangQuart* 41 (3, '69) 143-160.

Isaac's willingness to be offered, the atoning virtue of his action, and the linking of Gen 22 with the Suffering Servant of Isa 53 were already traditional motifs by the first Christian century. Against this background Paul can call Jesus "the son of his love" (Col 1:13), state that God spared not his own son (Rom 8:32) and that the son was delivered up for our offenses (Rom 4:25), and identify Jesus with the Passover lamb (1 Cor 5:7). Many features of the Abraham—Isaac sacrifice are reflected also in the first dozen verses of 1 Pet. It is probable that even Jesus used it to describe his own mission.—D.J.H.

116r. J. KNOX, *The Humanity and Divinity of Christ* [cf. *NTA* 12, p. 144].

R. S. MILLS, *Colloquium* 3 (2, '69) 173-176.—Summary. To hold that Jesus is remembered by the church merely as a man among men, K has to take a somewhat skeptical attitude to the NT tradition. While K claims that Jesus' humanity is a participation in man's inauthentic existence, it could be argued that the church remembers Jesus as the one who lived and called us to share in authentic manhood. In fact, by asserting Christ's complete identification with fallen mankind, it is implied that redemption in any traditional sense is impossible.—D.J.H.

117. H. LANGKAMMER, "Der Ursprung des Glaubens an Christus den Schöpfungsmittler," *StudBibFrancLibAnn* 18 ('68) 55-93.

The belief in the divine sonship of Jesus was the primary and decisive factor for the origin of the early church's belief in Christ as the mediator of creation. Other contributing factors were Christ's lordship, in which Ps 110:1 played an important role as an interpretation of his exaltation, the idea of the new creation connected with the resurrection, the concept of Jesus as the unique mediator of salvation as a precondition to faith in his cosmic role of mediator. The meaning and influence of literary parallels are of secondary importance for the origin of belief in Christ as mediator in creation.—J.J.C.

118. R. N. LONGENECKER, "'Son of Man' as a Self-Designation of Jesus," *Journ EvangTheolSoc* 12 (3, '69) 151-158.

Of the three alleged sources commonly employed in explicating the title "Son of Man" (1 *Enoch* 37—71, 4 *Ezra* and Dan 7), only Dan 7 is demonstrably pre-Christian. Furthermore, from Dan 7 it appears that the title had two connotations in pre-Christian Jewish thought: that of humility and suffering, and that of majesty and glory. Dan 7 was the source upon which Jesus based his own understanding and to which he pointed in his use of the title. The title is found in all strata of the gospel tradition as attributed to Jesus himself, but is almost completely absent in the rest of the NT. Why should the church have been so careful to insert the title into only Jesus' words if it really represented its Christology and not his own?—D.J.H.

Son of Man, cf. § 14-82r.

119. H. K. MCARTHUR, "From the Historical Jesus to Christology," *Interpretation* 23 (2, '69) 190-206.

Radical skepticism of Bultmannian form-critics does not leave enough authentic Jesus material to provide a historical base for Christology. Alternatives (emphasis upon eyewitness accounts; rabbinically transmitted teachings; historical reconstruction, as by E. Stauffer) also fail to provide practical certainty, although it must be admitted that such certainty is extremely difficult to obtain because of the complexity of the situation.

Three possible relationships exist between Christology and historical conclusions about Jesus. One school insists that historical certainty is possible and essential for Christianity; whether through infallibility of Scripture, ecclesiastical authority, or personal existence. In the "historical-risk school," a risk is taken that Christianity may be refuted by the contingent facticity of the Gospel accounts on which it, nevertheless, relies. A third group, characterized as "immune-from-historical-research," denies that historical elements about Jesus now either verify or refute Christian faith (though such elements were important for the early Christians), since authentic existence has resulted and is the present possibility.

The last position is especially characteristic of Bultmann; it does not permit development of a traditional Christology, and it relies too much on a subjectivist historiography. We should distinguish not only a historic from a historical Christ, but an eschatological Christ, as the Christ who is meaningful for the believer—although based upon witness to an actual Jesus.—W.G.D.

120. T. A. MITCHELL, "Christ as the Ebed Yahweh," *IrTheolQuart* 36 (3, '69) 245-250.

It was Jesus who first applied to himself the Servant motif. In prophesying his own death Jesus explicitly states that he will be rejected, handed over and mistreated because the Son of Man has come to serve. Furthermore, throughout the NT the terms *paradidonai* and *pathein*, both suggesting the Servant passages in Isa, are used in connection with Jesus' death. For Paul whose emphasis is on the risen Lord, the Servant motif serves either as a literary device to emphasize the *kyrios* or to introduce the idea that Christ continues to suffer in the members of the church.—D.J.H.

- 121r. W. PANNENBERG, *Jesus—God and Man* [cf. *NTA* 13, p. 166; § 13-135r].

J. B. COBB, JR., "Wolfhart Pannenberg's 'Jesus: God and Man.'" *JournRel* 49 (2, '69) 192-201.—The superficially trivial problem of the present locus of Jesus' resurrected body may prove a major issue requiring substantial modification of other aspects of P's thought. He has created unnecessary difficulties for himself by accepting the common-sense notion of the primacy of the body. Also, his understanding of God as the "Power of the Future" and the resurrected Jesus as proleptically God means that, while his language about the unity of God and Jesus is generally orthodox, his thought is radical and novel.—D.J.H.

- 122r. ———, *Idem*.

G. G. O'COLLINS, "Christology from Below," *Interpretation* 23 (2, '69) 228-232.—P's explanation of revelation in terms of history creates a special difficulty for him. If the apocalyptic expectation of late Judaism makes it possible to understand the divine self-revelation given through the history of Christ's resurrection, revelation through history in its turn is necessary to justify this

expectation. Furthermore, the criteria for accepting or rejecting the history of a tradition's transmission as that which supplies an intrinsic meaning for the event must be explained and clarified.—D.J.H.

123. R. PESCH, "Vom Christus des Glaubens zum historischen Jesus. Zur Geschichte der Jesusforschung," *BibKirch* 24 (2, '69) 37-42.

The major steps in the last 200 years of research have been the distinction between the preaching of Jesus and the proclamation of the early church, acknowledgment of the eschatological aspect of Jesus' teaching, recognition of Mk as a theologian in his own right, and the attempt to discover an indirect Christology in Jesus' words and works.—D.J.H.

124. W. TRILLING, "Vom historischen Jesus zum Christus des Glaubens," *Bib Kirch* 24 (2, '69) 48-52.

The Easter experience expressed in the phrase "he lives" is the source of every title applied to Jesus. The expression *maranatha* addresses Jesus as Lord and combines the themes of eschatological expectation and exaltation. From speculation on Pss 110 and 2 arose the conceptions of Jesus as messiah and as Son of God. No one title was adequate to express the early church's faith, but many were used to express different aspects of the salvation brought by Jesus.—D.J.H.

Synoptics

125. R. E. NIXON, "Trends in Study of the Synoptic Gospels," *Churchman* 83 (2, '69) 87-96.

Since the basic issue is the relationship of history and faith, more work needs to be done on the criteria for establishing historicity. The emphasis on the Evangelists as creative minds shaping the material will probably continue and with it a more positive approach to the life of the early church as it is revealed through form-criticism. It is to be hoped that the stress on the Evangelists as theologians will not lead to too fanciful a growth of typology because if this balloon bursts we may return to a more arid historical approach.—D.J.H.

- 126r. J. ROHDE, *Die redaktionsgeschichtliche Methode* [cf. *NTA* 11, p. 276; § 13-555r].

W. G. THOMPSON, *Biblica* 50 (1, '69) 136-139.—This is a useful compendium of the results of redaction-criticism, but it lacks critical reflection on methodology. R does not sufficiently contrast redaction-criticism and form-criticism along lines of method, nor does he give sufficient weight to the need for redaction-criticism to stress its vertical dimension, i.e. the totality of interpreted tradition rather than the distinction between tradition and interpretation.—G.W.M.

127. N. TURNER, "Q in Recent Thought," *ExpTimes* 80 (11, '69) 324-328.

The symbol Q is unfortunate, for it conjures in the mind a single document, and it is improbable that all the non-Markan material in which Mt and Lk closely agree is part of a single written source. Could Luke have used Mt as a source? If for instance he could employ a beautiful LXX pastiche in chaps. 1—2, he may well have been competent enough to deal in an independent way with Mt.

The language of Q is typical of the biblical Greek which has no Semitic *Vorlage*. The alleged mistranslations, along with the tendency to the order subject-object-verb, are all that can be said in favor of translation from Aramaic. The really difficult question is whether Jesus himself taught in Aramaic, for if he did, some source behind Q must obviously have been in translation Greek.—D.J.H.

128. W. WIEFEL, "Vätersprüche und Herrenworte, Ein Beitrag zur Frage der Bewahrung mündlicher Traditionssätze," *NovTest* 11 (1-2, '69) 105-120.

B. Gerhardsson, *Memory and Manuscript* (1961), has argued on the basis of rabbinic tradition that the gospel tradition, being similar, is trustworthy. It has been correctly objected that only the meager tradition of the rabbis which antedates A.D. 70 can be validly used for comparison. This limited material is here examined in detail, and the conclusion is reached that Judaism did preserve oral tradition carefully, and the tradition has been handed down reliably for the last two centuries before the Christian era.

When applying these findings to the Synoptic tradition one must carefully note several points. The rabbinic tradition goes back to many persons; the Jesus tradition, almost without exception, to him alone. The rabbinic tradition is not extensive; the Synoptic tradition is—which might mean it is less exact in individual cases. Because Jesus' teaching was intended for missionary and catechetical purposes, was it meant to be handed down word for word? Only in that case would it resemble the rabbinic tradition. Also, the post-Easter community did not form a school like those of Hillel and Shammai, and the apostles had not been trained as scribes. Further, Judaism carefully distinguished between tradition and interpretation, while the early church sometimes combined both, even in most important matters.

On the other hand, there are notable similarities. Both traditions originated in Palestine, and the sayings source probably was written down there. In both cases the sayings first circulated individually and were later gathered into collections. It is also important to recognize that the span between the time a saying originated and was later written down is less for the Synoptic than for the rabbinic tradition. Finally, in the earliest stage of the Christian tradition there was a clear distinction between the dominical sayings and their interpretation, a distinction which later tended to disappear. (Compare 1 Cor 7:10 with Mt 5:32 on the question of divorce.) Consequently the essential point of comparison for any further study should be between the earliest stage of the Gospel tradition and the earliest stage of the rabbinic tradition.—J.J.C.

129. H. ZIMMERMANN, "Der methodische Zugang zur Ur-Überlieferung vom Reden und Handeln Jesu," *BibKirch* 24 (2, '69) 42-48.

In the Gospels we are dealing with traditional materials which have undergone interpretation not only by the Evangelists but even by the early church. In the parable of the great supper (Mt 22:1-14; Lk 14:16-24) Mt accents the warning of the coming wrath and Lk the mission to the gentiles (Lk 14:23) but Lk 14:21 is colored by the church's self-understanding as the "poor"; in Jesus' own preaching, however, the parable was only an invitation to share in the kingdom. Likewise, to the call of Levi (Mk 2:14) has been added a dispute with the Pharisees over table fellowship reflecting the early Christians' own argument with their fellow Jews.—D.J.H.

Matthew

130. B. GERHARDSSON, "Jésus livré et abandonné d'après la Passion selon Saint Matthieu," *RevBib* 76 (2, '69) 206-227.

A French version of an article in *SvenskExegÅrs* 32 ('67) 92-120 [§ 13-148].

- 131r. R. H. GUNDRY, *The Use of the Old Testament in St. Matthew's Gospel* [cf. § 13-149r].

B. LINDARS, *JournTheolStud* 20 (1, '69) 282-284.—The full textual survey of all OT quotations and allusions in Mt constitutes a most valuable tool. Unfortunately, G rejects all other theories of the composition of Mt in favor of asserting that the Evangelist himself made use of the Hebrew, Aramaic and Greek versions of the OT. But no basis for his discrimination in individual cases is proposed. Despite the erudition of the book, the problems of Mt's use of the OT remain.—G.W.M.

132. M. MEES, "Das Matthäus-Evangelium in den Werken des Clemens von Alexandrien," *Divinitas* 12 (3, '68) 675-698.

A survey of the history of studies regarding Clement's biblical quotations is followed by an examination of his literal citations, citations taken from other sources, and texts formed by Clement himself. The Mt quotations in Clement cannot be simply ascribed to the Western text; the differences in grammar are too great and the characteristically longer Western passages are missing. Clement put little stress on the literal wording of Jesus' teaching; he was concerned rather with the sense and for that reason employed indiscriminately canonical and extracanonical traditions. Moreover, his own strong personality left its mark upon the citations in a way which makes it difficult to classify them with any family. The citations from Mt are of less critical value than those from Lk and Jn. In sum, he does not represent the Western text, nor the neutral text, but one which resembles that of P⁴⁵ and P⁶⁶.—J.J.C.

133. A. VARGAS-MACHUCA. "(Kai) *idou* en el estilo narrativo de Mateo," *Biblica* 50 (2, '69) 233-244.

The expression *kai idou* occurs in Mt much more than in any other Gospel. The present study examines its use in the narrative portions. In these (*kai idou*) occurs in Mt 33 times, in Lk 16, in Mk never. After breaking down the Matthean phrase into three formulas, a comparative study of the other Gospels shows that the Matthean usage is redactional and calls attention to the more important parts of a passage.—J.J.C.

134. J. M. GERMANO, "Nova et vetera in pericopam de sancto Ioseph (Mt 1,18-25)," *VerbDom* 46 (6, '68) 351-360.

While Joseph's reaction as reported in Mt 1:18-25 is usually interpreted as one of suspicion, study of the word *deigmatisai* in v. 19 suggests another line of interpretation. In both literary and vulgar Greek *deigmatisai* means to "make an example, prove, examine something." As a just man, as one who followed the norm of the divine law religiously, Joseph feared profaning the divine mystery by investigating it and feared, if he took Mary as his wife and named the child, usurping divine rights not granted to him. Therefore, Joseph hesitated to take Mary as his wife not because he suspected her as an adulteress but because, having some notion of the divine mystery occurring within her, he was awestruck and fearful.—D.J.H.

135. [Mt 2:1-12] L. SOUBIGOU, "A narração da Epifania segundo São Mateus," *RevistCultBib* 4 (8-9, '67) 104-110.

A happening of little weight in profane history serves to illustrate a doctrine of great importance: Jesus is the Savior of both Gentiles and Jews. The incident is presented in biblical style with midrashic allusions and popular expressions, and the narrative is highly colored and strongly dramatized.—J.J.C.

Mt 3:13-17, cf. § 14-156.

136. [Mt 5—7] M. CORBIN, "Nature et signification de la Loi évangélique," *RechSciRel* 57 (1, '69) 5-48.

In interpreting the Sermon on the Mount neither the moralizing view that the sermon is a law more profound and basic than the Old Law nor the fideist view that it is a law impossible to practice and so leads to acceptance of divine grace, is sufficient. Mt 5—7 presupposes a prior conversion to the gospel of Jesus and is addressed to those who have already accepted this gospel. The categories of kerygma and didache are not opposites but, in fact, are intertwined throughout the Bible. Just as the exodus events precede the Law-giving at Sinai and just as in Paul's letters doctrinal instruction precedes moral exhortation, so the Sermon on the Mount assumes prior acceptance of Jesus. Christ himself is the true master of life; he is the divine law personified, and we are called to follow and imitate him. If the message of the Sermon on the Mount

seems impracticable to us, it is because we have reduced it to a written word and have abstracted it from its relation with the living word which is Christ. Through his new covenant with men in Christ, God has revealed himself, has interiorized and personalized his law, and has pardoned sins. Because they focus on the practicability of the law and fail to emphasize Jesus himself as the content of the law, both the moralizing interpretation and the classical Lutheran interpretation of Mt 5—7 are one-sided and insufficient.—D.J.H.

137. [Mt 5—7] P. HOFFMANN, "Die Stellung der Bergpredigt im Matthäusevangelium. Auslegung der Bergpredigt I," *BibLeb* 10 (1, '69) 57-65.

In Mt 4:12—5:1 material from Mk 1 has been reworked to depict Jesus as teacher of a better righteousness and to prepare for the authoritative summary of his teaching in the Sermon on the Mount. Also Mt accents Capernaum as the center of Jesus' activity which extends even into Syria and suggests that Jesus performs the deeds of the messiah expected in John the Baptist's circle (Mt 11:2-6). Finally, from 5:1 and from 28:16-20 we learn that the mountain is the place of messianic teaching. The author seems to consider the sermon as the gospel within the gospel, and by his collection of sayings he may be combating the tendency of Hellenistic Christians to separate the words and commands of Jesus from the *kyrios* tradition.—D.J.H.

138. [Mt 5:1-48] J. BLIGH, "Matching Passages, 4: The Sermon on the Mount—I," *Way* 9 (3, '69) 234-242. [Cf. §§ 14-148—149.]

In the first part of the discussion on the Sermon on the Mount the passages proposed to be read together are Mt 5:1-48 and 16:21—20:16, arranged in 13 sections.

139. P. HOFFMANN, "'Selig sind die Armen . . .' Auslegung der Bergpredigt II (Mt 5,3-16)," *BibLeb* 10 (2, '69) 111-122.

While in the oldest tradition there were probably only three beatitudes (poor, hungry, mourning) which may have been the authentic words of Jesus, the addition in Q of a fourth (persecuted) suggested that Jesus had in mind those to be persecuted for the Son of Man. Jesus originally proclaimed the kingdom of God as the kingdom in which the poor, the hungry and the mourning obtain justice. By additions to the existing logia and by creation of new sayings, Matthew has presented a catalogue of virtues and entrance requirements for the kingdom which can be summarized in the notion of a better righteousness (Mt 5:20).—D.J.H.

140. [Mt 5:31-32] F.-J. LEENHARDT, "Les femmes aussi . . . à propos du billet de répudiation," *RevThéolPhil* 19 (1, '69) 31-40.

The cultural background of Jesus' teaching on divorce lies in rabbinic interpretations of Deut 24 and Lev 20:10. While Deut 24 was originally designed

to protect the rights and dignity of the wife, the term "indecent" was extended by Hillel to include even poor cooking and lack of beauty (*Gitt* 9:10). In Lev 20:10 the prohibition against committing adultery with the wife of one's neighbor was understood to include only Israelite women and to exclude all others (*Sifra* on Lev 20:10). Against these interpretations Jesus is reacting. In Mt 5:31-32 there is no mention of a man repudiating his wife to marry another woman, and the husband takes the responsibility for the adultery upon himself ("makes her an adulteress"). Yet the case of *porneia* is seen as an exception. *Porneia* is not adultery but rather a willful and continuing misconduct on the part of a stubborn woman who resists all the efforts of her spouse to turn her from her aberration and to save the union. While Jesus' basic teaching on divorce is found in Mt 19:6 and Mk 10:9 ("What God has joined etc."), he does not say that a marriage still exists when the will of the partners has ceased to unite them into one flesh. Although Jesus condemns divorce as contrary to the original plan of God, he does not suggest that a real marriage can exist independent of the partners.—D.J.H.

Mt 6:9, cf. § 14-183.

141. [Mt 8:1-13] H. SPAEMANN, "Jesus, das Gesetz und wir. Zum Generationenproblem in der Christenheit heute," *Seelsorger* 39 (2, '69) 84-92.

Immediately after the Sermon on the Mount Jesus touches a leper (Mt 8:3) and then offers to enter a Gentile's house (Mt 8:7). Even though Jesus is apparently breaking the law, he actually fulfills it by going beyond the letter in order to achieve the law's basic goal—the good of mankind. So in the contemporary church every rule, custom and law must either promote the spread of faith and love or be rejected.—D.J.H.

142. A. VARGAS-MACHUCA, "El paralítico perdonado, en la redacción de Mateo (Mt 9, 1-8)," *EstEcl* 44 (168, '69) 15-43.

Contrary to Bultmann, this pericope, in its pre-Synoptic and Markan form, though it contains two elements (forgiveness and healing), is a literary unity. The central theme of the passage is faith in Jesus and its relation to the forgiveness of sins: both of these aspects of the theme are characteristic of the preaching of Jesus and are joined in texts as early as Acts 10:43, etc. The Matthean redaction of the pericope, besides containing the notes of brevity and directness to be found in many pericopes of this section (4:23—9:35), is purposely structured around the words power (*exousia*) and forgiveness of sins. The last line of the pericope is unique to Mt and is designed to accentuate the ecclesial overtones of the *exousia* communicated by Jesus to "men," i.e. the disciples: cf. 10:1, 28:18-19, etc.—F.M.

Mt 12:31-32, cf. § 14-162.

143. A.-M. DENIS, "Las parables du royaume, révélation de mystère (Matt., 13)," *Communio* 1 (3, '68) 327-346.

A translation of D's article on Mt 13 which originally appeared in *TijdTheol* 1 (4, '61) and was abstracted in *NTA* § 6-773. The bibliographical data has been brought up to date.

Mt 13:1-23, cf. § 14-17.

Mt 13:32, 36, cf. § 14-50.

Mt 14:14-21, cf. § 14-164.

Mt 16:13-19, cf. § 14-17.

144. P. BARBAGLI, "La promessa fatta a Pietro in Mat. XVI, 16-18," *EphCarm* 19 (2, '68) 323-353.

Several recent authors argue that Peter's confession did not take place at Caesarea Philippi but in another setting, that the Matthean context is the work of a redactor. As proof of the statement it is argued that Mk omits the pericope. Several factors, however, might account for the absence of the passage in Mk. First, he gives Peter's account of events, and the apostle might naturally wish not to mention an incident in which he was so highly praised. Also, the Petrine confession would not here fit into the Markan pattern of a progressive revelation of the mystery of Jesus—first as the messiah, then as the Son of God. Finally, the theme of the messianic secret had some influence in the Evangelist's omission of the incident.—J.J.C.

Mt 16:18, cf. § 14-343.

Mt 16:21—20:16, cf. § 14-138.

Mt 19:1-9, cf. § 14-17.

145. B. FJÄRSTEDT, "Fråga och svar i Matt. 19, 3-12" [Question and Answer in Matt. 19, 3-12], *SvenskExegÅrs* 33 ('68) 118-140.

The structure of the passage follows the schema: question-answer-objection (answer-objection)-final answer, according to a rabbinic pattern. The phrase *kata pasan aitian* in the Pharisees' question means "for some reason, on the whole." In Jesus' answer, based on Gen 2:24, the important elements are the reference to God as subject of *kai eipen* (rather than Adam), and the imperative use of the future *kollēthēsetai*, such use of the future being customary in legal discussions. In Jesus' answer to the Pharisees' objection, based on Deut 24:1, the emphasis is on *sklērokardia*; also noteworthy is the use of *epitrepein* rather than *entellein* of Moses' provision for divorce. The Pharisees are to understand that divorce is excluded, especially in the new (messianic) situation when man is to love God with his whole heart (cf. Gerhardsson's studies on the use of the Shema in Mt). *Porneia* in Mt 19:9 (cf. Mt 5:32) refers either to an unmarried or unengaged woman's relations with a man, or to a married or unmarried man's relations with an unmarried or unengaged woman. Mat-

threw is well acquainted with Jewish laws on marriage and the problems posed by *porneia*, as witness his treatment of Joseph's problem in chap. 1. Joseph, a "righteous" man, had two options open to him: either demand punishment, or separate himself from his betrothed by divorce. This does not contradict Jesus' teaching on Gen 2:24, for *esontai hoi duo eis sarka mian* cannot apply when the marriage is not yet consummated, or when the woman has been united with another man in *porneia* (cf. 1 Cor 6:16).

Vv. 10-12 belong with the preceding verses; Jesus here provides the option of remaining single ("eunuchs") in the new messianic situation, "for the sake of the kingdom of heaven."—B.A.P.

Mt 19:9, cf. § 14-140.

Mt 21:12-13, cf. § 14-168.

Mt 24:1-36, cf. § 14-169r.

Mt 24:32, cf. § 14-170.

146. L. COPE, "Matthew xxv 31-46. 'The Sheep and the Goats' Reinterpreted," *NovTest* 11 (1-2, '69) 32-44.

The passage is a poetic picture of the Last Judgment constructed by the Evangelist as a conclusion for the official teaching ministry of Jesus. The Son of Man (Jesus) divides the men of the nations on the basis of their reception or rejection of him through his agents, the disciples. Those who gave the disciples hospitality are admitted to the kingdom. Those who refused hospitality are sent away with punishment. This exegesis gives some confirmation to the view that the redactor of Mt is a Jewish-Christian; the likelihood that he knew Hebrew appears to be strengthened. The picture of judgment (Mt 25) combined with the great commission (Mt 28) implies that the end can come only when all the nations have been given the opportunity to receive or to reject the Son of Man through his agents. The most important result of the study concerns the use of the passage in ethics and homiletics. The pericope cannot provide a legitimate basis for Christian concern for the poor and the needy of the world. Such an interpretation would be eisegesis. "The least of these my brethren" are the disciples; the ethics is a churchly, sectarian one; it does not represent a significant advance in ethical thinking over the ethics of the Judaism of its day.—J.J.C.

147. J. RENNES, "A propos de Matthieu 25/31-46," *ÉtudThéolRel* 44 (3, '69) 233-234.

The passage cannot support the stress that is often laid on it as the charter of Christian action for others, since the word "brethren" means members of the community of believers and the "nations" are the unbelieving pagans to whom the passage is a warning. The basic text for establishing the Christian's attitude to "those outside" remains the parable of the Samaritan in Lk 10.—G.W.M.

148. [Mt 26:36—27:56] J. BLIGH, "Matching passages, 2: St Matthew's Passion Narrative," *Way* 9 (1, '69) 59-73. [Cf. § 13-520.]

Sections in Mt's passion account have matching passages elsewhere: Mt 26:36-46 and Lk 9:28-36; Mt 26:47-56 and Mt 21:28-31; Mt 26:59-75 and Mk 13:1-37; Mt 27:1-32 and Mt 20:17—22:22; Mt 27:33-37 and Mt 27:46-56. These parallel passages suggest that the earliest Evangelists possessed a high degree of literary skill, that Mk is not the earliest written Gospel, that Jn is not entirely different from the Synoptics, and that all our Gospels have their source in a lost proto-gospel.—D.J.H.

149. [Mt 27:51—28:20] J. BLIGH, "Matching passages, 3: The Resurrection Narratives," *Way* 9 (2, '69) 148-161.

The resurrection narrative of the lost proto-gospel was comparatively long—the equivalent of at least Mt 8—10. The passages of Mt 8—10 match those of Mt 27:51—28:20 if we also pair Jn 20:19-29 with Mt 9:2-17, and Lk 24:13-35 with Mt 9:18-26, and add Mt 10:9-39 along with Jn 21. The matching may even be extended through Mt 11.—D.J.H.

150. [Mt 28:18] F. ASENSIO, "Trasfondo Profético-Evangélico del *Pasa exou-sia* de la 'Gran Misión,'" *EstBíb* 27 (1, 68) 27-48.

For Mt 28:16, 18-20; Mk 16:14-20; Lk 24:46-49; Acts 1:2-3, 8, one may assume a common source which included the apostles' mission to preach the gospel in the entire world with the resurrection of Christ as the starting point and the guarantee of divine assistance as the necessary condition. As described in the Gospels, the power of Jesus is universal and absolute, a power to teach and to judge, to heal and to perform miracles. Concerned especially with teaching, this authority tends directly to the salvation of the world, and only man's evil will can cause the power to result in condemnation on earth and in heaven.

Similar ideas and background are found in Paul's Christological hymns. However, there is no reason to think that the Matthaean passage is an interpolation into the Gospel, the result of influence from the Pauline texts. The OT parallels in the prophets and similar Gospel texts furnish an adequate background for the statement, "All power is given to me"—J.J.C.

Mark

151. D. E. AUNE, "The Problem of the Messianic Secret," *NovTest* 11 (1-2, '69) 1-31.

The positions taken by W. Wrede, A. Schweitzer and E. Sjöberg regarding the messianic secret are examined and the Qumran texts studied for their use of the OT, their views on determinism and predestination and their messianic beliefs. A sketch of some of the more significant aspects of Jesus' life and works shows that these cohere with a messianic consciousness which was largely dependent upon the OT. Since he understood his coming exaltation-resurrection

in a dual sense, the element of suffering and death became for him the necessary prerequisite for his ultimate vindication and exaltation by God. The messianic secret, therefore, cannot have been a historical phenomenon in Jesus' life unless the predictions of his passion and resurrection were historical. It is, however, not accurate to speak of him as *messias designatus*. David, after his secret anointing by Samuel, was truly the anointed of God, though he had not yet been publicly recognized and enthroned. It was precisely because of the nature of his messiahship that Jesus could not make any open claim to that title. That claim could be made only by God on Jesus' behalf.—J.J.C.

152r. E. HAENCHEN, *Der Weg Jesu* [cf. *NTA* 11, p. 150; § 13-875r].

I. HERMANN, *TheolRev* 65 (1, '69) 24-25.—The introductory material is of high quality. The exegesis of individual passages is very extensive and at times includes data and comments of questionable value. Though intended for both scholar and preacher, the latter tends to be neglected.—J.J.C.

153. B. G. POWLEY, "The Purpose of the Messianic Secret: A Brief Survey," *ExpTimes* 80 (10, '69) 308-310.

W. Wrede (*Das Messiasgeheimnis in den Evangelien*, 1901) did not say that the messianic secret is an editorial device which distorts history. What he said was that it is a device which at once distorts history (for the life of Jesus was non-messianic) and is true to history (for Jesus was recognized as messiah at the resurrection). Where Wrede erred was in thinking that the life of Jesus was non-messianic; in fact, it was implicitly messianic.—D.J.H.

154. J. ROLOFF, "Das Markusevangelium als Geschichtsdarstellung," *Evang Theol* 29 (2, '69) 73-93.

The essay surveys the literature since A. Schweitzer and W. Wrede. Mark treats Jesus' adversaries in such a way that the entire Gospel may be considered a passion narrative with an extended introduction. The disciples are the principal motif after the passion influencing the Markan narrative. It was only in connection with them that Mark developed a clearly perceptible and independent messianic-secret theory. Wrede mistakenly considered the silence imposed upon the demons, that imposed upon the disciples, and the disciples' lack of understanding as all of equal importance. Rather we should carefully distinguish these items. Mark's redactional command for the demons to keep silence develops and extends a traditional theme without changing it essentially. The secrecy command concerning the miracles and the violation of it are for Mark part of the theme of Jesus and the people. It is thus a means of presenting history and not a kerygmatic motif.

The secrecy imposed upon the disciples always concerned Jesus' teaching and person. At the same time they failed adequately to understand their Master and his teaching, a lack of understanding which ceased at the resurrection. Mark is a gospel and kerygmatic, and its pre-literary traditions are rightly studied. Mark

did not wish to present the exalted Lord in a historical dress. He did not intend to attack the foundations of the Savior's public life but to present them as well as possible. He wished by setting forth the earthly work of Jesus to answer the question: Who is the glorified one? This question is basic for all Christian theology.—J.J.C.

155r. H. SIMONSEN, *Traditionssammenhaeng og forkyndelsessigte i Markusevangeliets fortaellestof* (Copenhagen, 1966), 192 pp.

O. LINTON, "Dansk disputats om Markusevangeliet" [A Danish Thesis on the Gospel of Mark], *DanskTeolTids* 31 (4, '68) 241-248.—Summary. Reservations. Apart from the citations, which are accurate, S often refers too vaguely to the authors whom he criticizes. While careful to gather everywhere whatever concerns his subject, he opposes Marxsen too often. The chapter on the messianic secret is the weakest. Still, the thesis is a valuable contribution to the debate.—L.-M.D.

Mark, cf. § 14-82r.

156. P. ZARRELLA, "Il battesimo di Gesù nei Sinottici (Mc. 1,9-14; Mt. 3,13-17; Lc. 3,21-22," *ScuolCatt* 97 (1, '69) 3-29.

The distinctive characteristics of each Synoptic account of Jesus' baptism are examined and their theological relevance noted. Mk, more than Mt and Lk, contrasts the roles of Jesus and John, emphasizing the superiority of the former. Mt describes the persons in two diptychs. Jesus is the preacher of justice, the one who brings it to pass, and he is invested with this function in a solemn setting. The heavens are opened for all to see, and the voice of the Father is heard by all who were with John. In Lk the distinctive feature is that he inserts the event into the story of salvation-history; the mission of John and that of Jesus constitute two separate epochs in that history. Also, Lk notes that Jesus was anointed with the Spirit and with power, which has eschatological significance.—J.J.C.

157. R. PESCH, "Berufung und Sendung, Nachfolge und Mission. Eine Studie zu Mk 1, 16-20," *ZeitKathTheol* 91 (1, '69) 1-31.

The article offers (1) a literary analysis of Mk 1:16-20; (2) a form-critical classification of the narrative; (3) a reconstruction of its historical basis; and (4) a study of the pericope's relationship to Mk as a whole. Mk 1:16-20 certainly antedates its Synoptic parallels (Mt 4:18-22 and Lk 5:1-11) and differs only slightly from the pre-Markan text which is here reconstructed hypothetically. The narrative's structure, with its description of the setting, an invitation to follow, and a positive response, shows striking parallels to Elijah's invitation to Elisha in 1 Kgs 19:19-21, except that by eliminating any mention of hesitation or delay, the narrative is considerably intensified. M. Dibelius' classification of the pericope as a *Paradigma* is not completely satisfying; the text seems rather to be modeled on OT prophet legends transformed into a disciple legend with etiological preoccupation about missionary activity. The presentation of

Jesus as a charismatic leader rather than a traditional rabbi gathering disciples is due to the historical basis of the account. Likewise, the expression "fishers of men" has no direct rabbinic or Hellenistic parallel. The pericope reflects the concerns of the Galilean community and legitimates the work of its missionaries, especially Simon. By placing the narrative at the beginning of the Gospel, Mark shows how these four disciples were witnesses to Jesus' activity from the very beginning of his ministry. Galilee appears even in chap. 1 as the land of authentic preaching. Mark indicates that true discipleship is not limited to the first followers but is offered by extension to all Christians.—M.A.F.

158. A. W. ARGYLE, "The Meaning of *exousia* in Mark I: 22, 27," *ExpTimes* 80 (11, '69) 343.

In the *Supplement* (1968) to Liddell and Scott's *Greek-English Lexicon* the word *exousia* is defined as "licence conferred on teachers of Jewish law, *Ev. Marc.* 1:22." The text does not establish this meaning. In fact, this meaning is based only on D. Daube's suggestion in *JournTheolStud* 39 (1, '38) 45-59 that *exousia* may correspond to Hebrew *ršwt* or Aramaic *ršwt'* in the sense of authority to lay down doctrine and decisions of binding force. Yet, although *exousia* occurs over 150 times in the LXX, in not a single instance does it translate *ršwt*.—D.J.H.

159. M. WICHELHAUS, "Am ersten Tage der Woche. Mk. i 35-39 und die didaktischen Absichten des Markus-Evangelisten," *NovTest* 11 (1-2, '69) 45-66.

Several details show that the passage is a redactional compilation. Here at the beginning of the Gospel Mark assigns to the first Easter witnesses the role which the women played at the end of the Gospel on the first day of the week. Mark knew of Peter as the first Easter witness (16:7) and editorially developed this theme. The didactic purpose of Mark's Gospel is a call to mission. The gospel has moved from the Jews to the Gentiles, and thus the present is for the Evangelists a transition. The true and obedient disciple now follows the crucified into the Gentile world, and Mark mirrors this command in the redaction of 1:35-39. The crucified one has gone ahead to proclaim his message to all the nations. It was for that purpose that he rose and has come.—J.J.C.

160. E. RASCO, "'Cuatro' y 'la fe': ¿quiénes y de quién? (Mc 2,3b.5a)," *Biblica* 50 (1, '69) 59-67.

In view of the almost exclusive prominence of the *four* disciples (Simon and Andrew, James and John) in Mk 1 and in view of Jesus' entry *alone* into Capernaum in 2:1, it is likely that the "four" of 2:3 are these disciples and the "faith" of 2:5 is theirs, not (in Mk's view) including the paralytic himself. Neither Mt nor Lk mentions the four, since such an allusion would not fit their structures. This suggestion falls in with the theological tendencies in Mk: the close union between Jesus and his disciples and the community's participation in the powers of Jesus.—G.W.M.

161. G. G. GAMBA, "Considerazioni in margine alla redazione di Mc 2, 13-17," *DivThom* 72 (2, '69) 201-226.

Mk 2:13-17 is made up of four parts which are logically connected, and various points of style demonstrate that the entire passage is a well ordered literary unit. Furthermore Mk 2:13-17 is closely connected with Mk 2:1-12, and the pericopes taken together clarify Jesus' reply to the question proposed by the scribes and Pharisees (vv. 16-17). They explain his special mission which is to call sinners to repentance and to forgive them their sins, and though he acts in open contrast to the ideas and practice of Judaism in his day, his miracles show that his mission is divinely approved.—J.J.C.

162. E. LÖVESTAM, "Logiet om hädelse mot den helige Ande (Mark. 3: 28f. par. Matt. 12: 31f.; Luk. 12: 10)" [The Logion on Blasphemy Against the Holy Spirit], *SvenskExegÅrs* 33 ('68) 101-117.

The logion belongs in the context of the Beelzebub controversy, in which numerous allusions to the exodus tradition occur. The "finger of God" (Exod 8:15 [19]), the "Spirit of God" (cf. Num 11:16 ff.; Isa 63:10, etc.), as well as the metaphors "hand," "arm," etc., refer to the saving activity of God. "Blasphemy against the Spirit" also has its counterpart in the exodus traditions, i.e. the unfaith of the wilderness generation. In the Synoptics "Spirit" is an eschatological gift connected with the messianic age. Every blasphemy (and every blasphemy is against God) is forgivable for men (Mark), except opposition to God's eschatological salvific activity, in which forgiveness has its ground.

The saying is not strange to the hearers, for unfaith vis-à-vis God's redemptive activity was a part of their tradition; indeed the wilderness generation was regarded as the prototype of apostasy and disobedience. Learned discussions occurred on whether or not the wilderness generation would ultimately have a part in the world to come. This discussion forms the background for the Matthean statement that blasphemy against the Spirit cannot be forgiven in this world or the next.

The logion is congruent with Jesus' preaching as a whole, and can be seen as a special instance of Jesus' condemnation of "this generation," as e.g. in connection with the request for signs. The saying places hearer and reader in a situation of radical decision.—B.A.P.

163. E. SCHWEIZER, "Marc 4, 1-20," *ÉtudThéolRel* 43 (4, '68) 256-264.

While there are many ways of preaching on the parable of the sower in Mk 4:1-20, it is essential that both the parable itself (vv. 1-9) and the explanation provided by the early church (vv. 13-20) be included. Without the explanation the parable can lead to a purely passive attitude in which it serves as a guarantee of God's final victory. The explanation without the parable can engender a mistaken moralism incapable of perceiving God's gift.—D.J.H.

164. A. HEISING, "Das Kerygma der wunderbaren Fischvermehrung (Mk 6, 34-44 parr)," *BibLeb* 10 (1, '69) 52-57.

To prove himself as the new Moses according to *Qoh. R.* 1, 28 Jesus must provide both bread from heaven (Exod 16:4) and a fountain of water (Num 20:11). From *Apocalypse of Baruch* 29 we learn that besides manna flesh from the sea is to be served at the eschatological banquet, and from Wis 19:12 we find that the quails in the Exodus account came up from the sea. In *Sifre* on Num 11:21-23 R. Simeon ben Johai even claims that from the well accompanying them (Num 21:18) the Israelites were provided with fish. Finally, in *palkil* 9.32e, 38 Miriam's well is said to remain in the Sea of Tiberias as a kind of sieve. While Moses provided fish from the miraculous well as food for the wandering people of God, Jesus has multiplied fish from the same source and has given the new people of God food in abundant measure. Through his multiplication of bread and fish Jesus has indeed proved himself as the eschatological redeemer.—D.J.H.

165. H. MERKEL, "Markus 7,15 - das Jesuswort über die innere Verunreinigung," *ZeitRelGeist* 20 (4, '68) 340-363.

There are two parts of the verse which point in different directions. V. 15a questions the obligation of observing certain prescriptions of the Torah. V. 15b then proposes a new rule for clean and unclean. The difficulty with 15a is that Jesus in his life would hardly annul some chapters of the Torah merely in passing. Yet the manifestation of his absolute teaching authority is characteristic of him, and neither Judaism nor early Christianity was familiar with such general freedom from purity regulations. On the other hand, 15b gives a "new" rule of cleanliness. The Hellenistic world, the OT, later Judaism, Qumran and Philo had the spiritualized idea of cleanliness. Hence 15b is the expression of a widespread belief of the early community and the contemporary world. However, 15b would not be an authentic saying of Jesus, for it would hardly provoke the opposition of the scribes and Pharisees as related here.

It is suggested that 15a was a genuine dominical saying (omitting "entering into him") which rejected the levitical purity laws. The statement shocked the community, and its members added 15b to soften the harshness and inserted into 15a the phrase "entering into him," thus avoiding the attack on the Torah and providing a paraenesis. A similar change of meaning occurs in the question of fasting (Mk 2:19 f.). In both cases we see a conservative trend which retains the traditional words of Jesus but has transformed their content to meet the needs of the time.—J.J.C.

166. B. FLAMMER, "Die Syrophoenizerin. Mk 7,24-30," *TheolQuart* 148 (4, '68) 463-478.

The essay examines the tradition- and redaction-history of the passage and the significance of the event in the life and theology of the apostolic community and in the redaction of Mk. Jesus' action and words are messianic in character and

influenced the controversies concerning the Gentile mission and the relations to be observed between Jewish and Gentile Christians. At a time when the Gentile mission no longer presented a problem, Mk emphasizes the Christological aspects of the passage; he perceives in it a messianic revelation to a Gentile and also features of Eucharistic teaching. Thus the history of this action and saying of Jesus shows the results of continual reflection on the Lord's deeds and words in the constant effort to understand better the mystery of his person.—J.J.C.

167. N. PERRIN, "The Composition of Mark ix, 1," *NovTest* 11 (1-2, '69) 67-70.

For W. G. Kümmel the verse is an authentic saying of Jesus. A. Vögtle believes it was formed in the pre-Markan tradition from a genuine logion, now found in Mk 13:30, which refers to the destruction of the Temple, and many scholars consider it as a prophetic word of consolation intended to allay uneasiness caused by the delay of the parousia. A review of the evidence suggests that the logion is not an authentic word of Jesus but was produced by Mark on the model of 13:30 as a promise counterbalancing the warning contained in 8:38.—J.J.C.

Mk 10:10-12, cf. § 14-140.

168. [Mk 11:15-17] C. J. BJERKELUND, "En tradisjons- og redaksjonshistorisk analyse av perikopene om tempelrenselsen" [A Tradition-historical and Redaction-historical Analysis of the Pericope on the Cleansing of the Temple], *NorskTeolTids* 69 (4, '68) 206-218.

After a preliminary definition of the two terms, tradition-history and redaction-history, the article examines the four distinct accounts of the cleansing. Mk 11:16 is proper to Mk; it refers to the Jewish practice, whose rigor Mark accentuates by juxtaposing it with the curse of the fig tree. The following verses insist on the Temple as a place of prayer (11:22 ff.: faith which moves mountains) "for all peoples," i.e. without any condition of belonging to Judaism. Mt places the episode at the triumphal entry into Jerusalem and places the fig tree episode further away. Lk stresses that Jesus, after having set aside the old cult, himself teaches in the Temple (19:47). Jn displaces the account to indicate the place since occupied by Jesus himself in the new cult; he attaches it to the account of the discussion with the "Jews" (2:18-22; cf. 4:23-24).—L.-M.D.

- 169r. [Mk 13:1-37] L. HARTMAN, *Prophecy Interpreted* [cf. *NTA* 11, p. 151; § 13-887r].

J. FITZMYER, *Interpretation* 23 (2, '69) 249-251.—Summary. This is an important book because it attempts to interpret the Gospel tradition with the tools of literary and traditio-historical criticism. Yet the use of terms such as "midrash" is loose, and the Riesenfeld-Gerhardsson hypothesis that there was some sort of controlled transmission of Jesus' sayings in the early church is still debatable. Also, the explanation of *ekolobōsen* in Mk 13:20 and the use of Gen 19:17 as a certain allusion in Mk 13:16 are incredible.—D.J.H.

170. M. PÉREZ FERNÁNDEZ, "‘prope est aestas’ (Mc 13,28; Mt 24,32; Lc 21, 29)," *VerbDom* 46 (6, '68) 361-369.

The parable of the fig¹ tree is a word play on the Hebrew and Aramaic root *qyṣ* similar to that found in Amos 8:1-2. Underlying Greek expressions such as *synteleia*, *telos*, *kairos* and *hēmera ekeinē* in the eschatological discourse is the term *qēṣ* which had the technical meaning of "eschatological time." The Hebrew equivalent for *theros* in Mk 13:28 and parr. is *qayīṣ*. Since in northern dialects the diphthong *ay* was contracted to *ē*, perhaps in Jesus' time there was no difference in sound between *qeṣ* and *qayīṣ*. So in Mk 13:29 what is near, at the very gates, is the "eschatological time."—D.J.H.

171. T. F. GLASSON, "Mark xv. 39: the Son of God," *ExpTimes* 80 (9, '69) 286.

Grammatical usage also supports P. H. Bligh's translation "Truly this man was the Son of God" [§ 13-591], for in Greek the article is not necessary when a predicate precedes the verb "to be."—D.J.H.

172. R. G. BRATCHER, "Mark xv. 39: the Son of God," *ExpTimes* 80 (9, '69) 286. [Cf. § 13-591.]

Although the RSV NT originally (1946) translated the phrase "a son of God," in 1959 the Standard Bible Committee changed this (and Mt 27:54) to "the Son of God" with marginal "a son."—D.J.H.

173. [Mk 16:1-8] I. BROER, "Zur heutigen Diskussion der Grabesgeschichte," *BibLeb* 10 (1, '69) 40-52.

In view of the discrepancies in the name lists of Mk 15:47 and 16:1 and the obvious attempt at harmonization in 15:40, we must conclude that the burial and the empty tomb stories originally existed independently of one another. Analysis also suggests that Mark received traditional material containing vv. 1-6, 7a and 8a, but the historicity of the account is highly doubtful: in Palestine women were not considered acceptable witnesses; the angel's proclamation is more a literary device than history; the empty tomb tradition is absent in the earliest kerygma; the specific chronology given in vv. 1-2 differs from the "on the third day" formula found in the earliest kerygma. The empty tomb tradition probably arose in the early church from reflection upon Jesus' resurrection.—D.J.H.

Mk 16:14-20, cf. § 14-150.

Luke

- 174r. S. BROWN, *Apostasy and Perseverance in the Theology of Luke* [cf. *NTA* 13, p. 399].

J. NAVONE, *Gregorianum* 50 (2, '69) 405-407.—Extended summary. Praised. B's study fills a lacuna in Lukan research. Clear, coherent and scholarly it dem-

onstrates that Luke, to some extent, depersonalized the notion of faith. The apostles surmounted the trial of faith during the passion (Lk 22:31). From then on the Christian perseveres, not by proving *his* faith but by remaining in *the* faith. A valuable sequel to B's book would be a study of Lukan ethics, from which B prescind.—F.L.M.

175. F. O. FRANCIS, "Eschatology and History in Luke-Acts," *JournAmAcad Rel* 37 (1, '69) 49-63.

The eschatology of Lk-Acts must be understood specifically in terms of itself, not in Pauline-Johannine terms. The background of Lk's understanding is Joel. For Lk history exists within a contrasting framework of the divine plan. Already in Jesus the eschatological king is revealed. At Pentecost the new level of reality in the spirit is perceived. The fall of Jerusalem is an eschatological, prophesied event. The eschatological aspect of history finds its climax for which all else is preparatory in the parousia.—J.H.C.

176. A. STÖGER, "Jesu Begegnung mit Sündern," *Seelsorger* 39 (4, '69) 236-242.

In the material unique to his Gospel Luke narrates three episodes in which Jesus encounters notorious sinners: the sinful woman in Simon's house (7:36-50), the tax collector Zaccheus (19:1-10), and the good thief on the cross (23:39-43). Apparently in the early church there was resistance to table-fellowship with known sinners who had just recently repented, and so the Christians needed to be reminded of Jesus' love for sinners and God's joy over their repentance. Luke's narratives depict Jesus as the epiphany of God, as the sign of his eschatological mercy, inviting the sinner to repentance and reform and ultimately to baptism. Always Jesus' method of dealing with sinners is contrasted with that of the Pharisees.—D.J.H.

177. [Lk 1:46-55] R. S. HANSON, "Mary, According to Luke," *Worship* 43 (7, '69) 425-429.

In the Magnificat, which is a mosaic of OT quotations, Mary repeats the words by which her people responded to God for many centuries. In this way she represents those Israelites who obeyed God's commands and kept his covenant.—D.J.H.

178. [Lk 2] B. M. NEWMAN, "Something New for Something Old," *BibTrans* 20 (2, '69) 62-74.

In translating one must seek to understand the historical, cultural, linguistic and theological settings of the biblical passage under consideration. The translator cannot see the message of the source-language unless he views it through several lenses, gradually bringing the message into focus. For example, in translating Lk 2 one must note that while Luke situates the story in the Greco-Roman world, he emphasizes Jewish life and customs. Also, when we reflect that Luke wrote in approximately A.D. 80, we must recall that the Gospel is

now in Greek rather than Aramaic, that the setting and life are now primarily non-Jewish, that Jesus' audience is different from what appears to have been the original setting of his polemical words, and that the church had become more institutionalized than in Jesus' day. Furthermore, we cannot forget that Luke utilized his sources for his own unique theological purposes. Finally, the translator must keep in mind that Lk 1—2 was originally written in Aramaic for believers in and around Jerusalem.—D.J.H.

179r. [Lk 2:48-50] R. LAURENTIN, *Jésus au temple* [cf. *NTA* 11, p. 275; § 12-192r].

J. GNILKA, *TheolRev* 65 (2, '69) 111.—Summary. Praised. The literary genre is the study's chief concern, and many helpful parallels from Hellenistic and Jewish literature are cited. However, it is wrong to interpret Lk 2:40 ff. from parallels in Jn.—J.J.C.

Lk 3:21-22, cf. § 14-156.

180. W. KÄSER, "Exegetische Erwägungen zur Seligpreisung des Sabbatarbeiters Lk 6, 5 D," *ZeitTheolKirch* 65 (4, '68) 414-430.

"That same day" is probably an interpolation. The nature of the work is not stated and is of little consequence. The unnamed speaker is evidently Jesus. *Anthrōpe* does not have a pejorative sense. The saying means that a man who works on the Sabbath without knowledge, i.e. faith, becomes subject to the Law, is guilty of transgression and liable to judgment. The principle seems to have originated, not in controversy with Jews, but with liberal-minded persons in the young community. In other Synoptic passages regarding the Sabbath, violation of the Law is presented as an exception. Here the general principle is given that the action is judged solely on the ground of faith and according to it the worker is blessed or cursed. It does not matter whether or not the work is one of charity, and there is no question concerning the intrinsic morality of the act. The decision lies solely in the domain of faith, and the person is blessed insofar as he "knows" Jesus, i.e. lives and acts as motivated by his faith in Christ.—J.J.C.

181. I. H. MARSHALL, "Tradition and Theology in Luke (Luke 8:5-15)," *Tyn Bull* 20 ('69) 56-75.

Luke's theology may be the theology of his sources to a much greater extent than is often allowed. For example, in the parable of the sower (Lk 8:5-8, 11-15; Mk 4:3-9, 13-20) Luke has exercised a fair degree of freedom in reproducing Mk, but most of his activity can be understood as a clarification of the source to bring out its meaning more clearly for his readers. His use of *pisteuein* and *kardia* in v. 12 f. and *hypomonē* in v. 15 are not distinctively Lukan, and his identification of the seed with the word of God in v. 11, his use of *sōzein* and *peirasmōs*, and his changes in the list of temptations in v. 14 merely make explicit and clarify notions already present in Mk.—D.J.H.

Lk 9:11-17, cf. § 14-164.

182. [Lk 10:30-37] C. DANIEL, "Les Esséniens et l'arrière-fond historique de la parabole du Bon Samaritain," *NovTest* 11 (1-2, '69) 71-104.

Mutual ill feeling prevailed among the Jewish sects at the time of Christ, and in the parable of the Good Samaritan he alludes in a veiled manner to two of these groups, the Zealots and the Essenes. The Essenes hated those who did not belong to their community and were in turn hated by outsiders. The parable is best explained if one understands that the victim was an Essene and the robbers were Zealots. The Zealots, whose theological views in large measure resembled those of the Pharisees and who are often called by Josephus brigands (*lēstai*), hated the Essenes who were favored by Herod and probably later by the Roman authorities. Indications that the victim was an Essene are the fact that he was going to Jericho, a city which contained an Essene community almost as important as Qumran's, and the fact that the Talmud seems to speak of the Essenes as the men of Jericho.

Going down from Jerusalem to Jericho, the victim could easily be identified as an Essene by his white linen robe. According to his rule he would not carry money or valuables, but the robe itself would be of special value at that time. The story makes no mention of money taken, but says that the robbers stripped the man. This could be done either to steal the costly robe or because the Zealots believed that only priests and Levites had the right to wear linen robes. The wounding of the man left half dead would not be caused by any motive of robbery but out of the hatred the Zealots felt for the Essenes. Furthermore, the priest and the Levite passed by the man because they felt no sense of brotherhood with an Essene. In fine, the parable alludes to the Zealots and the Essenes and condemns the hatred rival sects felt for members of other groups.—J.J.C.

183. [Lk 11:2] R. FREUDENBERGER, "Zum Text der zweiten Vaterunserbitte," *NTStud* 15 (4, '69) 419-432.

Four late MSS read in Lk 11:2 "may the spirit come," instead of "thy kingdom come." And Gregory of Nyssa and Maximus the Confessor favor this reading. After Mt and Lk the earliest witness to the Our Father is the *Didache* which, though agreeing verbatim with Mt, does not depend on it, but both stem from an ancient church tradition. The words of the Our Father are such that any Jew of the day could recite it, and like the Evangelists they prayed, not for a purely future kingdom, but for the inbreaking of the kingdom. Petitions for the coming of the spirit merely adopt an OT hope which was especially lively in Jewish apocalyptic circles. In the Syriac tradition, one finds the coming of the spirit, or the coming of grace which seems to be a variation of the former. Further, in late Jewish writings there is the expectation of the outpouring of the spirit of grace.

Any theory which would hold that Lk has merely substituted the coming of the spirit for the coming of the kingdom is excluded by Lk 11:20. The parallel Mt 12:28 reads, "But if it is by the Spirit of God that I cast out demons, then

the kingdom of God has come upon you." Lk, however, retains the less definite "But if it is by the finger of God that I cast out demons"

The *Vorlage* for the Our Father could have been the logia source. The Lukan version does not appear to be the original. Probably the Our Father originally consisted of the address and the fourth-sixth Matthean petitions. *Didache* 8:2 shows that the Matthean form soon established itself in the early church, yet from Tertullian it is clear that about A.D. 200 there was no definitely fixed text for the prayer.—J.J.C.

184. [Lk 11:9] E. BAMMEL, "Rest and Rule," *VigChrist* 23 (2, '69) 88-90.

The saying in the second *Apocalypse of James* from Nag Hammadi that for James's sake men will be taught and will rest and rule, arose apart from Gnosticism. A morphological analysis of the saying would lead from *Apocalypse of James* II to the *Gospel of Thomas* 2, and then to *Papyrus Oxyrhynchus* 654 and the *Gospel of the Hebrews* (*Strom* V, 14, 96, 3) and would show that Lk 11:9 is not the basis of development but was drawn in at a later stage by way of cross-fertilization as the *Gospel of Thomas* shows.—D.J.H.

Lk 12:10, cf. § 14-162.

185. G. SCHWARZ, "Lukas xiii 1-5. Eine Emendation," *NovTest* 11 (1-2, '69) 121-126.

The corrected sayings would read:

Those Galileans whose blood Pilate mingled with their sacrifices

Do you think only they were sinners and all other Galileans were not?

Amen I say to you, if you do not turn back to God,
he will destroy you likewise.

Or those eighteen on whom the tower of Siloam fell and crushed them,

Do you think only they were sinners and all other men of Jerusalem were not?

Amen I say to you, if you do not turn back to God,
he will destroy you likewise.

The sayings probably were spoken in response to a captious question from one who considered himself righteous and insist that all men are sinners.—J.J.C.

186. G. FERRARO, "'Oggi e domani e il terzo giorno' (osservazioni su *Luca* 13, 32, 33)," *RivistBib* 16 (4, '68) 397-407.

Several unsatisfactory solutions have been proposed to explain away the apparent contradiction in the passage. Actually there is no contradiction; instead v. 32 is amplified and its thought heightened in v. 33. The literary structure and the vocabulary of the pericope favor its unity. Jesus' salvific activity is divided into two periods: today and tomorrow I cast out demons and perform cures; on the third day I am consumed, put to death. The entire thought of v. 32 is summarized in "I go" of v. 33; i.e. "I am going to death." The entire life and activity of Jesus was the journey to the cross.—J.J.C.

187. J. T. SANDERS, "Tradition and Redaction in Luke xv. 11-32," *NTStud* 15 (4, '69) 433-438.

The original parable contained only 15:11-24; the rest is a later addition probably composed by Luke himself. In its present form the story has two climaxes: one welcoming back the prodigal, the other rebuking the elder son for his harshness. A comparative study of the parables indicates that such a two-climax story would be unique in the Gospels. A stylistic analysis of the passage confirms the view that the latter part is a Lukan addition. The first part (vv. 11-24) has a preponderance of non-Lukan terms, but the second part (vv. 25-32) has a heavy concentration of specifically Lukan terms.

By means of this addition Luke has made the parable of the prodigal son serve the function of moving from discussion about the defense of Jesus' association with the "lost" to an attack on the attitudes and dealings of the Pharisees themselves. The line between the first and second part of the parable is the line between defense and offense. Luke has added the end of the prodigal son parable, and perhaps the end of the rich man and Lazarus, so that Lk 15-16 could offer strong polemic against the Pharisees and the scribes, something which the older material did not originally intend.—J.J.C.

188. M. KRÄMER, "Aenigma parabolae de villico iniquo Lc 16,1-13," *VerbDom* 46 (6, '68) 370-375.

Since it is unlikely that Lk 16:9 came from a source other than Jesus and since its vocabulary corresponds closely to that of v. 4, it is to be considered part of the parable and not a comment on it. Furthermore, v. 8b is not an explanation of v. 8a only but of the entire parable by which Jesus wished to encourage hesitant disciples to leave their goods and follow him. The Syriac version of the phrase "in their own generation" (*bsarbatun hādē'*) suggests that the original Aramaic meaning was "in this historical time" (that is, when Jesus was summoning disciples) and that the Greek reflects the early church's interpretation of the parable as an exhortation to give alms to the poor. Then in the light of this changed interpretation, vv. 10-12 were added for paraenetic reasons, and v. 13 at least reflects the same *Sitz im Leben* as the parable.—D.J.H.

189. R. DESCHRYVER, "La parabole du juge malveillant (Luc 18, 1-8)," *Rev HistPhilRel* 48 (4, '68) 355-366.

The Semitisms (parataxis, sudden change of subject in v. 4, the expressions "in himself" in v. 4 and "judge of unrighteousness" in v. 6, the Aramaic tone of v. 7) found in the parable mark it as archaic and as a literary unit. However, the introduction to the parable in v. 1 can be attributed to Lk, and the conclusion in v. 8b to the early church before Lk. Lk interprets the parable as an exhortation to continuing prayer in the face of coming trials, and for him the widow is a symbol of patience. Therefore, the parable plays the same role as Lk 21:34-36 plays at the end of the eschatological discourse. Yet in the min-

istry of Jesus himself we can imagine a very different setting. The term "elect" mentioned in v. 7 cannot be restricted to the disciples but must be applied to the poor—discouraged people who feel that God is not concerned with them and will not intervene on their behalf. As the widow does to the judge, so the poor cry out to God in their suffering. By his parable Jesus reproaches the attitude of these people (1) by suggesting that through their recriminations they have come to see God as a wicked, unscrupulous judge indifferent to their lot, and (2) by affirming that, in fact, as the "poor" they are God's elect and that he will indeed intervene soon. Therefore, the situation supposed in Jesus' ministry would be similar to that supposed by Lk's version of the beatitudes.—D.J.H.

Lk 19:45-46, cf. § 14-168.

Lk 21:5-36, cf. § 14-169r.

190r. [Lk 21:20-36] A. SALAS, *Discurso escatológico prelucano* [cf. *NTA* 12, p. 395].

J. LAMBRECHT, *Biblica* 50 (1, '69) 123-125.—Summary. The general methodology, especially the attempt to get at the sources of Lk, is sound, but an apparent apologetic concern leads to some questionable conclusions. S does not demonstrate the existence of a special Lukan source here; his work contains unfortunate inaccuracies and his bibliography several omissions.—G.W.M.

Lk 21:29, cf. § 14-170.

191. [Lk 22—24] J. BLINZLER, "Passionsgeschehen und Passionsbericht des Lukasevangeliums," *BibKirch* 24 (1, '69) 1-4.

Apart from the Herod Antipas episode there is nothing in Lk's passion account which cannot be explained either as a reworking of Mk's account or as arising from Lk's own theological viewpoint. All of this material is influenced by Lk's desire to depict Jesus as the model of God-given patience, as friend of sinners and as pattern of self-sacrificing love.—D.J.H.

192. [Lk 22—24] A. STÖGER, "Eigenart und Botschaft der lukanischen Passionsgeschichte," *BibKirch* 24 (1, '69) 4-8.

Against the background of salvation-history and the struggle with Satan Lk depicts Jesus' passion as a martyrdom. Strengthened by prayer, Jesus is mocked by Herod and Pilate, by Jews and Gentiles, but he is clearly not a criminal against the Roman state. His patience (*hypomonē*) enables him to suffer the spectacle of martyrdom and to provide example for his followers.—D.J.H.

193. [Lk 22:14-38] A. VÖÖBUS, "A New Approach to the Problem of the Shorter and Longer Text in Luke," *NTStud* 15 (4, '69) 457-463.

The study, which may be described as motif-history and cult-tradition, examines how Luke handles the pieces of tradition he uses. His narrative of the Last

Supper differs from those of the other Evangelists: e.g. Judas remains with the company, takes part in the Eucharist and is singled out after the celebration. The episode about serving is given a timeless reference. The entire Supper account is cast in the interest of contemporaneity. The congregation of Luke's day is brought to the fore and addressed in terms taken from the realm of worship and liturgy. The primary concern is the thought of the risen Lord as present at the Eucharist, and union with him produces unity and fellowship among the believers and connotes unity of action. The service of the faithful is Christologically motivated, animated by the self-sacrificial ministry of Jesus himself. However, as regards Jesus' death there is no hint of a sacrificial understanding or of a paschal-lamb imagery, despite the fact that the Lukan Supper mosaic is quite lengthy. He borrowed from Mk 10:41-45 the logion on service, but omitted the Markan culmination of the passage in which Jesus gives his life as a sacrifice (*lytron*) for many. The reason for the omission is that the sacrificial idea could find no warrant in the tradition which Luke, on the basis of his evaluation, considered the most reliable and trustworthy.

The study here described illustrates the method to be followed for manuscript research of exegetical texts. On the one hand, original lemmata are replaced by revised text forms. On the other hand, the only part which allows certainty is the commentary. It is on the basis of the commentary that one can decide which of the lemmata originally stood in the text. As a matter of fact, this happens to be the only way of reconstructing the lemmata originally used by a given author.

In brief, textual and literary criticism firmly establish that the longer text could not have been Luke's version of the words of institution. Secondly, he has given us a distinctive and valuable exposition of the meaning of the Lord's Supper.—J.J.C.

194. H. D. BETZ, "Ursprung und Wesen christlichen Glaubens nach der Emmauslegende (Lk 24, 13-32)," *ZeitTheolKirch* 66 (1, '69) 7-21.

A German version of an article in *Interpretation* 23 (1, '69) 32-46 [§ 13-904].

Lk 24:46-49, cf. § 14-150.

John

195. J. H. CHARLESWORTH, "A Critical Comparison of the Dualism in 1QS iii, 13-iv, 26 and the 'Dualism' contained in the Fourth Gospel," *NTStud* 15 (4, '69) 389-418.

A careful examination reveals seven salient features of the passage's dualism. The 1QS treatise presents a modified cosmic dualism under which is a subordinate ethical dualism; its most conspicuous characteristic is the light-darkness paradigm, and its most important feature is the eschatological dimension. Between the two systems, Jn's and Qumran's, there are significant differences and

similarities. The Qumran dualism is based upon the belief in two warring cosmic spirits; the Johannine dualism evolves out of a belief in a spiritual world above and an evil world below. Qumran eschatology stresses the future; Jn's eschatology stresses the present. In 1QS the prominence of an absolute dualism results from a dualism which is primarily cosmic; in Jn the insistence upon personal decision causes his "dualism" to become essentially noncosmic. One may say that the Qumran dualism is primarily cosmic and secondarily ethical while Jn's is essentially soteriological and only tacitly cosmic. The two dualisms differ from each other in their angelology, their eschatology, their view of predestination and their solution to the problem of evil.

On the other hand the similarities are numerous. The world above (Jn) like the spirit of truth (1QS) is characterized by light and truth. The lower world (Jn) similar to the spirit of perversity (1QS) is characterized by darkness and falsehood. Both dualisms are qualified. In both, light is the guiding principle of the righteous and the gift of God. In both, there is the emphasis that the righteous will be rewarded with an everlasting reward. An examination of the style reveals 11 literary expressions common to Jn and the 1QS passage. Because these 11 similarities occur in only 1½ columns of 1QS, it seems clear that Jn was influenced by Qumran's expressions and terminology. In sum, Jn did not borrow from the Essenes' cosmic and communal theology but probably borrowed some of its dualistic terminology and mythology from 1QS iii, 13—iv, 26, which makes it probable that the Fourth Gospel—at least in a first draft—was written in Palestine.—J.J.C.

196. E. FASCHER, "Christologie und Gnosis im vierten Evangelium," *TheolLit Zeit* 93 (10, '68) 721-730.

A comparison of Simonian Gnosticism, reconstructed from the allusions to Simon in Acts and in later literature, with the attitude toward Samaritans in the Fourth Gospel shows that there is no true Gnosticism in Jn, but John uses Gnostic features apart from any system as elements in constructing a Christology. Features of Johannine Christology are then examined in detail to illustrate the differences between Gnostic and Johannine concepts.—G.W.M.

197. F. MARINELLI, "Il Paraclito in ordine alla conoscenza della verità," *Pal Cler* 48 (6, '69) 329-342.

In this theological meditation on the Spirit as the Paraclete who communicates truth, the five Johannine promises of the Spirit are examined, and certain theological conclusions are drawn with special reference to some problems which concern the interpretation of the documents of Vatican II. In the first part of the article the promises of the Spirit are studied, his function, his effect in the life of the apostles, his role as the teacher of truth who recalls Jesus' teaching and assists the apostle to understand fully that instruction, his role as guide to the fullness of truth, and finally the nature and source of the Spirit's revelation. [To be continued.]—J.J.C.

- 198r. J. MARSH, *The Gospel of St John* [cf. *NTA* 13, pp. 270-271].
 J. N. SANDERS, *A Commentary on the Gospel according to St. John* [cf. *NTA* 13, p. 273].

C. K. BARRETT, *ChurchQuart* 2 (1, '69) 71-73.—Both are excellent commentaries, full of information and suggestion. While there are some critical notes and source analyses in M's work, there are not enough to allow us to see how John reaches the position he holds. Although it would be ludicrous to think of S as a fundamentalist, there seems to be something wrong in the apprehension of the Gospel that leads him to vindicate the historicity of the raising of Lazarus by suggesting that Lazarus was not really dead but had been buried prematurely.—D.J.H.

- 199r. J. L. MARTYN, *History and Theology in the Fourth Gospel* [cf. *NTA* 13, p. 157; § 13-911r].

D. M. SMITH, "John and the Jews," *Interpretation* 23 (2, '69) 220-223.—M's position represents a significant crystallization of a recent tendency to see the Fourth Gospel against a Jewish background. His thesis that Jn arose from conflict with the Jews over expulsion of Christians from the synagogue has the advantage over E. Käsemann's view (*Jesu letzter Wille nach Johannes 17*) that John was a heretic straining the limits of orthodoxy in an inner churchly theological controversy, because M's solution has more solid and explicit basis in the text.—D.J.H.

200. J. McPOLIN, "Mission in the Fourth Gospel," *IrTheolQuart* 36 (2, '69) 113-122.

Granted the differences among the missions described by Jn (the missions of the Baptist, Jesus, the Spirit, and the disciples), there are characteristics common to all. Those with a mission are sent to give witness to Jesus Christ and to arouse men to decision about Jesus. To be sent is to share in the divine plan of revelation and in the divine life of the Trinity. All missions revolve around that of Jesus, but the Father alone is the "mission center," the source from which all missions derive. He alone is the unsent sender.—D.J.H.

- 201r. W. A. MEEKS, *The Prophet-King* [cf. *NTA* 12, p. 258; § 13-913r].

T. HOLTZ, *TheolLitZeit* 93 (12, '68) 917-919.—Summary. The conclusion that the Johannine community had contact with such Jewish groups as the Samaritans is very questionable. The Samaritan sources employed in the argument are relatively late. All M has proved is that in Judaism (including Samaritanism) the tradition of Moses as king and prophet had an eschatological significance. It is, however, not possible to name a particular group as the bearers of the tradition which John has made his own.—D.J.H.

202r. R. SCHNACKENBURG, *The Gospel According to St John*, Vol. I [cf. *NTA* 13, p. 274; § 13-615r].

R. RUSSELL, *DownRev* 87 (287, '69) 201-207.—Summary of S's major positions. The appearance of so masterly a work will bear fruit both in scholarship and in Christian life for many years to come. However, assuming that the author was a follower of the son of Zebedee involves creating a second spiritual genius, and the characteristically German impetus to look for sources is somewhat excessive.—D.J.H.

203r. R. SCHNACKENBURG, *Das Johannesevangelium*, I. Teil [cf. *NTA* 10, p. 423; § 13-615r].

R. E. BROWN, *The Gospel According to John (i-xii)* [cf. *NTA* 11, p. 149; § 13-606r].

H. VAN DEN BUSSCHE, *Jean. Le livre des signes. Le livre des oeuvres. Le livre des adieux. Le livre de la Passion* (Bruges: Desclée de Brouwer, 1967).

P. ZARELLA, "Tre commenti cattolici al Vangelo di S. Giovanni," *ScuolCatt* 96 (Suppl. 3, '68) 195*-210*.—Extensive summary and critique of S with occasional reservations. The work displays a mastery of the Johannine literature, a thorough treatment of all the problems, balanced judgment and clear presentation. The summary and critique of B concludes with the observation that his views are well presented but are found inconclusive at points, e.g. the interpretation of "life" (Jn 1:4-5); the structure of the discourse in Jn 6, and the opinion that Jn 11—12 are a later addition to the original Gospel plan. VdB's plan of the Gospel seems schematized. The volume's special value consists in its presentation of the Johannine theology to a wider audience.—J.J.C.

John, cf. § 14-54r.

204r. [Jn 1:1-18] A. FEUILLET, *Le Prologue du Quatrième Évangile* (Paris: Desclée de Brouwer, 1968, 24.90 F), 320 pp.

G. QUERDRAY, "Le Prologue du Quatrième Évangile. Étude de Théologie johannique," *EspVie* 79 (11, '69) 173-176.—Summary and extensive discussion of selected points. Praised. In calling Christ the "word" and in giving him all the attributes of wisdom, John depicts Christ as fulfilling both the hopes of the elect people and the aspirations of all humanity. While the word of God in the OT is the revelation made by the true God to his unique and elect people through the prophets, the notion of wisdom supposes an international horizon and includes the natural lights of reason common to all men.—D.J.H.

205. [Jn 1:1-18] J. C. O'NEILL, "The Prologue to St. John's Gospel," *Journ TheolStud* 20 (1, '69) 41-52.

Assuming that the Prologue contains additions, one can trace its history by separating out the questions of glosses on the finished Gospel and the Evan-

gelist's use of his source. (1) In six cases, textual variants indicate the presence of later glosses: v. 4 *ēn* or *estin* and *tōn anthrōpōn*, 12c, 13c, 15 from *houtos* on, 18 the variants on *monogenēs theos*. V. 16 *charin anti charitos* and all of v. 17 are a gloss without textual support. (2) The Evangelist's additions appear to be vv. 6-9, 14a and 15a. (3) The source consisted of three equal strophes of ten cola each. It originated in a Hellenistic Jewish community with which the Evangelist was closely related, since he accepts the original psalm unaltered though added to in order to show its fulfillment in Jesus.—G.W.M.

206. B. SCHWANK, "Eine textkritische Fehlentscheidung (Joh 1,13) und ihre Auswirkungen im Holländischen Katechismus," *BibKirch* 24 (1, '69) 16-17.

P⁶⁶ (Bodmer II) and P⁷⁵ (Bodmer XV) from *ca.* A.D. 200 confirm the plural reading *hoi* against the poorly attested *hos*; the latter clearly arose from a desire to prove the virgin birth from Jn. Unfortunately the *Dutch Catechism* has adopted the mistaken reading and drawn theological conclusions from it.—D.J.H.

207. [Jn 1:14] J. M. RIST, "St. John and Amelius," *JournTheolStud* 20 (1, '69) 230-231.

Amelius, who joined Plotinus in opposition to Gnosticism, is generally thought to have approved of the opening of Jn. However, the Christianity he knew was Docetic; instead of *sarx egeneto*, he uses the notion *sarka endysamenon*.—G.W.M.

208. J. MEHLMANN, "A vocação de São Tiago Maior em Jo 1,41," *RevistCult Bib* 4 (8-9, '67) 127-146.

A continuation of M's 1964 article of the same title [§ 11-288].

Jn 2:13-17, cf. § 14-168.

209. [Jn 6] A. VÖÖBUS, "Regarding the Background of the Liturgical Traditions in the Didache. The Question of Literary Relation between Didache IX,4 and the Fourth Gospel," *VigChrist* 23 (2, '69) 81-87.

The contention that *Didache* 9:4 is based on Jn 6 is unwarranted. (1) While the *Didache* speaks of grain scattered upon the mountains, Jn (as Mt does also) merely makes the mountain the account's setting. (2) All other versions except the Greek MS of A.D. 1056 suggest *artos* rather than *klasma*; the latter must have been intruded into the text as a result of adaptation and so is secondary. Besides, Jn uses only *klasmata*. (3) The Johannine recast of the feeding of the multitude selects those features which will make the reader think of the Eucharist but in the *Didache* the subject is not the sacramental substance but the congregation itself.—D.J.H.

210r. [Jn 10:1-18] A. J. SIMONIS, *Die Hirtenrede im Johannes-Evangelium* [cf. *NTA* 12, p. 138; § 13-927r].

R. E. BROWN, *Biblica* 50 (1, '69) 121-123.—This is a thorough and original work which contains a number of valuable suggestions, e.g. regarding the relationship of chaps. 9 and 10. However, its most original insights are improbable: the criteria used to discover a particular structure in the passage, and the attempt to find allusions to the Zealot defense of the Temple in the *paroimia* in 10:1-5.—G.W.M.

211. L. SABOURIN, "Resurrectio Lazari (Jo 11,1-44)," *VerbDom* 46 (6, '69) 339-350.

The full dimension of Jn's narrative is best apprehended when read in its double context, historical and didactico-symbolical. In Jn, symbolism is not opposed to historical reality but rests upon it. The objections raised against the historicity of the miracle are not compelling. This does not mean that all the episodes of the narrative have an equal historical value. Jn indeed reports history, but history interpreted in the light of the Spirit and with reference to the church. This brings us to the symbolical context, in which the miracle becomes also instruction for Jn's Christian contemporaries. This accounts for the elaborate introduction to the miracle itself, especially the dialogues. Those who mourn their dead must not lose faith but live in the hope of the final resurrection for all (see Jn 5:25), even though the return of Christ appears to be delayed (Jn 11:6). The resurrection of Lazarus declares and illustrates how life conquers death; it is an instruction on Christ the giver of life. The article also contains a short comparative study of "works" and "signs" and a discussion of the Johannine formula *egō eimi*, "I am."—L.S. (Author.)

212r. [Jn 15:1-10] R. BORIG, *Der wahre Weinstock* [cf. *NTA* 12, p. 254].

G. RICHTER, *MünchTheolZeit* 20 (1, '69) 72-73.—B's assumption that Jn is a literary unity is questionable. Jn 15:1-10 comes not from the Evangelist but from a redactor. If the Evangelist had composed the passage, he would have presented faith in Jesus rather than keeping the commandments as the pre-supposition for abiding in the vine.—D.J.H.

213. [Jn 16:33] D. B[ROADRIBB], "Heraklo kaj Jesuo?" [Heracles and Jesus?], *BibRevuo* 5 (2, '69) 109-110.

Contrary to J. E. Bruns [§ 12-601], while there is a general likeness between Heracles and Jesus, there are no specific similarities to be found in Jn.

214r. [Jn 17] E. KÄSEMANN, *The Testament of Jesus* [cf. *NTA* 13, p. 269; § 13-930r].

E. D. FREED, *Interpretation* 23 (3, '69) 349-351.—Summary. Praised. K's explanation of the Johannine concept of unity is difficult. Also, he incorrectly asserts that *gnōsis* is found in Jn 17:3, but the word never occurs in the

Gospel; instead the verb *ginōskō* is always used. Perhaps this fact may affect his thesis that the background of Jn is Gnostic.—J.J.C.

215r. ———, *Idem*.

J. GIBLET, *LouvStud* 2 (4, '69) 398-399.—How can one reconcile the Gnostic interpretation proposed by K with Jn's insistence upon the incarnation? How can one situate these views in relation to the anti-Gnostic reactions so clearly seen in 1 Jn? While there are affinities of language and thought with Gnosticizing currents, there are also noticeable differences and the total view is very different.—D.J.H.

216r. ———, *Idem*.

A. M. HUNTER, *ScotJournTheol* 22 (2, '69) 228-230.—Summary. If one-sided interpretations usually dig their own graves, then K's own interpretation is doomed to swift sepulture. His views will arouse emphatic protests from Anglo-Saxon reviewers.—D.J.H.

217. [Jn 17] J. QUINN, "The Prayer of Jesus to His Father," *Way* 9 (2, '69) 90-97.

In Jesus' prayer the church is seen as the place of the presence and activity of the life-giving word, and there is a movement descending from the Father to the Son to the Twelve, and from the Twelve to the community of future disciples. The movement returns to its place of origin in the heavenly places at the end of time.—D.J.H.

218. G. RICHTER, "Die Gefangennahme Jesu nach dem Johannesevangelium (18,1-12)," *BibLeb* 10 (1, '69) 26-39.

In the description of Jesus' death Jn differs from the Synoptics in several important points: Jesus does not wait for the soldiers but comes forward and confronts them; Jesus clearly allows himself to be taken prisoner; there is no mention of the disciples' fleeing. Here Jn seems to have reworked Synoptic material in order to refute charges expressed in written form by the Jew in Origen's *Contra Celsum* 2, 9 that Jesus, when he was to be seized, hid himself and wished to flee, that he was captured and led away in an ignominious manner, and that he was abandoned by his disciples. These Jewish objections, aimed at proving that Jesus could not be messiah and Son of God, are examples of polemic glimpsed in *Contra Celsum*, Justin's *Dialogue with Trypho*, rabbinic materials and even the NT itself. Furthermore, Jn's insistence on Jesus as sent by God, as beloved by the Father and as sinless, as well as his interpretation of Jesus' thirst on the cross as fulfilling Scripture, all correspond to Jewish charges made in the *Contra Celsum* 2, 70; 1, 71; 2, 41 f., and 2, 37 respectively. Therefore, in these cases Jn is not transmitting independent traditions but is reshaping material taken from the Synoptics to answer Jewish polemic against Jesus' messiahship and sonship.—D.J.H.

219. L. H. DUPARC, "Le premier signe de la Résurrection chez saint Jean. Jean 20, 7," *BibVieChrét* 86 ('69) 70-77.

The minute description of the linen cloths and the napkin is employed by John to certify that the spiritual body of the glorified Christ has passed through these materials.—D.J.H.

Acts of the Apostles

220. W. W. GASQUE, "The Historical Value of the Book of Acts: An Essay in the History of New Testament Criticism," *EvangQuart* 41 (2, '69) 68-88.

The results of 130 years of critical research in Germany have been negative as far as the historical value of Acts is concerned. F. C. Baur and his students saw Acts as the apologetic attempt of a Paulinist to initiate and bring about the rapprochement and union of the Pauline and Petrine parties. Since Acts was judged to be a presentation according to subjective interests, it was considered of little value as a true historical account and was dated deep in the 2nd century. While critical orthodoxy at the end of the 19th century had ostensibly rejected Baur's *Tendenzkritik*, it had assimilated the assumed dichotomy between Paul and the *Urapostel* as well as the negative judgment concerning the historicity of Acts. The major new features in the 20th century have been the application of form-criticism and redaction-criticism. Scholars employing these methods have concluded that Acts is more reliable as a source for the life and theology of the church at the end of the 1st century than in the early days of the church's existence. This main stream of *Actaforschung* in Germany should be criticized for ignoring scholars who take a more positive view and for basing its views more on a tradition of criticism than on study of Acts in its context in the Greco-Roman world.—D.J.H.

221. I. MAISCH, "Dienst am Wort und für die Tische. Vier Worte aus der Apostelgeschichte zum kirchlichen Dienst," *BibLeb* 10 (1, '69) 83-87.

Several texts in Acts emphasize the notion of service in the church. The choice of deacons in Acts 6:2-4 suggests that there is a task for everyone in the church and that social service is very important. The election of the apostle to replace Judas in 1:15-26 defines the apostle's role as witness to Jesus' resurrection. Thus Paul endures hardship and performs manual labor (20:33-35) to serve others and bear witness to Jesus (26:16).—D.J.H.

222. I. H. MARSHALL, "Recent Study of the Acts of the Apostles," *ExpTimes* 80 (10, '69) 292-296.

The increasing tendency to adopt an eclectic method in textual criticism has led to fresh recognition that the Western and Byzantine texts may well contain original readings. From the Semitisms found in Acts 1—15 there is evidence that Luke used traditional material in his work, although its extent cannot be sharply defined. Neither U. Wilckens' view (*Die Missionsreden der Apostel-*

geschichte, 1961) that the speeches were composed almost entirely by Luke nor P. Vielhauer's sharp opposition between Pauline and Lukan theologies have been thoroughly convincing. Acts was probably composed closer to A.D. 60 than A.D. 90, and so to argue that "early catholicism" provides the context for understanding it is misguided. The aim of Acts is to show how salvation is brought by God through the apostles to the Gentiles.—D.J.H.

Acts, cf. §§ 14-79r, 82r, 174r, 175.

Acts 1:2-3, 8, cf. § 14-150.

223. [Acts 2] J. CANTINAT, "La Pentecôte," *BibVieChrét* 86 ('69) 57-69.

The coming of the Holy Spirit in a great wind, the proclamation of God's marvels, and the crowd gathered from all nations yet each being able to understand, all suggest that the gift of the Spirit at Pentecost brings to completion Jesus' death and resurrection at Passover. The baptism offered the new converts differs from Jewish ritual purifications in that it is available to all, need not be repeated, and is done in the name of Jesus.—D.J.H.

224. C. M. MARTINI, "L'esclusione dalla comunità del popolo di Dio e il nuovo Israele secondo Atti 3,23," *Biblica* 50 (1, '69) 1-14.

In the first three chapters of Acts there is no opposition to Christianity on the part of the Jewish leaders; Luke wished to show how things might have been if Israel had accepted the faith. But Luke knew the facts of the case, and the rest of Acts deals with them. Hence in 3:22-23, by adapting Deut 18:15-19, Luke warns of the situation he is about to describe from chap. 4 onwards. The *laos* from which those who refuse to listen to Jesus are excluded is not simply the Christians, but Israel defined by its willingness to listen to him, in continuity with the OT.—G.W.M.

225. R. PESCH, "Der Christ als Nachahmer Christi. Der Tod des Stephanus (Apg 7) im Vergleich mit dem Tod Christi," *BibKirch* 24 (1, '69) 10-11.

To the simple account of Stephen's martyrdom Lk has added details from Jesus' passion to emphasize how completely Stephen is Jesus' disciple. As Jesus did, so Stephen confounds a court, has a heavenly vision, commends his spirit to God, forgives his enemies and is killed outside the city.—D.J.H.

226r. [Acts 7] M. H. SCHARLEMANN, *Stephen: A Singular Saint* [cf. *NTA*, 13, p. 273].

H. D. BETZ, *Interpretation* 23 (2, '69) 252.—Attention must be called to what is a serious lack of sound historical methodology, since S for the most part arrives at his conclusions by choosing between conflicting scholarly opinions and by heaping hypothesis upon hypothesis.—D.J.H.

227r. [Acts 10:1—11:18] F. BOVON, *De Vocatione Gentium* [cf. *NTA* 12, p. 392].

J. GRIBOMONT, *Biblica* 50 (1, '69) 102-105.—The history of exegesis continues to emerge as a distinct discipline and a necessary corrective to misunderstandings of traditional interpretations. This monograph, in its clarity and completeness, is virtually a model of the genre.—G.W.M.

228. [Acts 15] F. C. FENSHAM, "Die Konvensie van Jerusalem – 'n Keerpunt in die Geskiedenis van die Kerk" [The Council of Jerusalem – a Turning-point in the History of the Church], *NedGerefTeolTyd* 10 (1, '69) 32-38.

The Jerusalem council must be understood not as the prototype of a synod, but as a meeting where the problems of the expanding young church were discussed. In essence it represented a choice between a Christendom for all mankind and a Christendom for a small group of Jewish legalists. More attention must be given to the positive outcome of the meeting. The conflict with Judaistic tendencies made a clearer delineation of a specific Christian tradition imperative. The rejection of the legalistic approach resulted in Christianity being relieved of a heavy burden of Jewish legalistic tradition, while in its stead, Christ the Savior was seen as the center of faith for Jew and Gentile alike.—B.C.L.

229. [Acts 15:20, 29] A. F. J. KLIJN, "The Pseudo-Clementines and the Apostolic Decree," *NovTest* 10 (4, '68) 305-312.

It has been said on the basis of the Pseudo-Clementines that in the canonical apostolic decree (Acts 15:20, 29; 21:25) the words *haima* and *pniktos* have been extended in a halakic way, that the word *porneia* has to be understood as sexual uncleanness, and that thus the Pseudo-Clementines help us to trace the original meaning of the decree in Acts. These views are not correct. In *Hom* 8, 8, 1 and *Rec* 4, 36, 4, by the addition of the prohibition against participation in sacrificial meals, the phrase "table of demons" comes to mean any meal with meat not slaughtered in the proper way. But this meaning is not found in *Hom* 7, 4 and 8, 19, 1. The former texts have been influenced by the wording of the apostolic decree while the latter belong to an early stage or *Grundschrift*. During the revision of the *Grundschrift* the wording of the apostolic decree influenced the rule about blood. To identify the rule about ablutions (*Hom* 7, 4, 2; 7, 8, 2) with *porneia* is also unacceptable: *porneia* in the sense of sexual impurity has no parallel; in a passage (*Rec* 4, 36) where the influence of Acts is visible nothing is said about ablutions; where ablutions are mentioned, nothing is said about blood; *porneia* is found in summaries of vices in its common meaning.—D.J.H.

EPISTLES—APOCALYPSE

Paul

230. A. ANTÓN, "La Iglesia: Cuerpo de Cristo," *Manresa* 40 (157, '68) 283-304.

With the term body of Christ in its threefold meaning—Jesus' historical body, his Eucharistic body, the ecclesial body—Paul expresses the unity and intimate bond between Christ and his church. This union is hierarchical, for he is the head and ruler, but also the source of its life which is effected and nourished by charity. Though intimately united to the head, the members of the body do not lose their individuality. From its nature the church is both visible and invisible. It is the form of the present earthly existence of the risen and glorified Christ. Because Christ can have but one body, the church is one and unique. Its unity is the practical effect of the Eucharist. Since the church's scope is universal, it has a mission to fulfill in the world, where acutely conscious of the assaults of the powers of hell, it endures the anguish of the intermediate state between the resurrection and the consummation and shares the eschatological tension of waiting for the final victory to be realized.—J.J.C.

- 231r. C. J. BJERKELUND, *Parakalô* [cf. *NTA* 12, p. 260; § 13-634r].

R. LEIVESTAD, *NorskTeolTids* 69 (4, '68) 252-256.—Summary and critique. Despite B's extensive and careful erudition, some of his semantic concepts can be disputed. The phrases introduced by *parakalô* or its synonyms are paraenetic, not merely "diplomatic." The *eucharistô-parakalô* scheme is in no way convincing in regard to the plan of the epistles.—L.-M.D.

232. P. BLÄSER, "Das Verhältnis von Schrift und Tradition bei Paulus," *Catholica* [Münster] 23 (2-3, '69) 187-204.

Textual criticism has established the fact that biblical verses have often been profoundly changed for some dogmatic consideration. Paul's use of the OT is an example. For him the OT is the word about Christ, and all of it proclaims the Lord. Similarly one can observe how an OT passage has been progressively interpreted as it is used in the historical and prophetic books and later in those of the NT.

Early Christian traditions are frequently taken over by the Apostle and modified. 1 Cor 15:3-5, e.g., is traditional; vv. 6-8 are his supplement. Similar procedures are found in Rom 1:3 ff.; 3:25 ff.; 10:9. Yet Paul insists that his gospel comes not from men but directly from Christ. The statement means that he did not receive the substance of his gospel from the other apostles, but this principle does not exclude his receiving other traditions later from the primitive community.

J. R. Geiselman claims that only in the post-apostolic period does tradition include teaching. A greater emphasis was then put upon teaching, but Paul frequently uses terms for teaching, and tradition apparently always included proclamation and instruction. At the same time, it is most important to deter-

mine the exact tradition which lies behind the Apostle's statements. Does he, e.g., follow a Hellenistic, an OT or a later Jewish eschatological tradition when he discusses the state of man after death (2 Cor 5:1-10)? When treating the justice of God, is he adopting the view of Deutero-Isaiah and the Pss which understand justice as God's salvific actions? In fine, *sola scriptura*, taken literally, cannot hold valid because tradition always accompanies and interprets Scripture. Moreover, there is the perennial problem: How does one express the unchangeable gospel ever anew in the concepts and language of a constantly changing world?—J.J.C.

233. G. DELLING, "Zum steigenden Gebrauch von Komposita mit *hyper* bei Paulus," *NovTest* 11 (1-2, '69) 127-153.

Of some 28 NT words compounded with *hyper* 19 are found only in the Pauline corpus. Greek secular writers tended to use compound words because the meaning of the simple words was beginning to be weaker. The LXX shows an increase in the use of compounds with *hyper*, and Aquila, Symmachus and Theodotion use many *hyper* compounds not found, or rarely found, in the LXX. These three writers are closest to Paul in this usage. The Apostle's emotional nature and style could account in part for his frequent use of *hyper* compounds, but the principal reason comes from the matter he discusses. Paul is speaking of salvation that is unique, once-for-all, incomparable and incomprehensible. The article goes on to study the *hyper* compounds in the Apostolic Fathers and apologists.—J.J.C.

234. A. DOUDELET, "L'Eucharistie chez Saint Paul," *CollMech* 54 (1, '69) 33-50.

This exposition of the Pauline theology of the Eucharist begins with the terms covenant and body. Paul presents the Eucharist as a Passover meal involving, analogous to the Passover feast, a proclamation of the marvels which God has accomplished in Jesus, especially his triumphant death, and an appeal to God to remember his covenant promises. The Eucharist is also seen by Paul to involve communion in the body and blood of Christ through the elements of bread and wine (1 Cor 10:16). In this verse, body of Christ refers to the living corporeal being of the Lord. But in the subsequent verse, v. 17, the term "body" has a collective meaning. This latter usage seems to have been decisively influenced by the interpretation of the relationship of Christ to the church under the image of marriage. It is insofar as she is spouse of Christ that the church is truly his body. This means, for Paul, that Christ and the church are two bodies united in a conjugal body. In this relationship, it is the task of Christ to explain, to justify the church and it is the task of the church to reveal Christ. The encounter between Christ and the church takes place in the sacraments. Thus the Eucharist has a role in the constitution of the church by placing it in relation to Christ, to "this body which is for you." Just as the Passover was for Israel a memorial of the Exodus and of its constitution as people, so

the Eucharist is for the church memorial and proclamation of the cross and of its constitution as people.—E.J.K.

235r. V. P. FURNISH, *Theology and Ethics in Paul* [cf. *NTA* 13, p. 161].

J. A. FITZMYER, *PerkSchTheolJourn* 22 (2-3, '69) 113-115.—Summary. Praised. It is strange that F persists in viewing justification as standing at the very center of Paul's gospel. Even more questionable is his position that the heuristic key to Pauline theology is his eschatology. Finally, F has all too cavalierly passed over the question of the bearing of Qumran ethical teaching on Paul; and his decision to omit Col and 2 Thes from the discussion is critically debatable.—D.J.H.

236. W. GERBER, "Jüdische und christliche Überlieferung," *TheolZeit* 25 (2, '69) 81-90.

The fact that Paul uses older traditions and supplies additions to them as in 1 Cor 15:3-8; Rom 1:3 f.; Rom 3:24 f.; Phil 2:5-11 and 1 Cor 11:3-8 does not prove that there is an essential difference between Christian and Jewish traditions. Just as the Synoptic and Pauline literatures add to older traditions, so do the rabbis. In *Peah* 3:1 the school of Shammai rules that *pē'â* must be given from each rectangular bed planted between olive trees, while the school of Hillel rules that *pē'â* from one suffices for all. The tension is resolved by an addition made by an unknown rabbi or circle of rabbis that if the ends of the rows are intermingled, one leaves *pē'â* from one for all. Similar examples of resolving earlier traditions by additions are found in *Shebi* 5:4 and *Betz* 1:2. In *Shebi* 4:4 and *Erub* 6:6 we have examples in which older discussions between the schools of Shammai and Hillel are clarified by later additions supplying distinctions or definitions. Underlying these additions is the assumption that while opposition between the schools is not to be muffled, one can show agreement at least in particular cases. Therefore, neither Christian nor Jewish traditions are free from additions made in the course of transmission.—D.J.H.

237. A. GRABNER-HAIDER, "Zur Geschichtlichkeit der Moral (Biblische Bemerkungen)," *Catholica* [Münster] 22 (4, '68) 262-270.

Paul's moral teaching is *paraklēsis*—encouragement given the Christian to perform specific acts as a means of patterning his whole life on Jesus Christ. Through the cross Jesus has given man the possibility to escape alienation from God and himself and to discover his creator. Therefore, Christ's self-sacrificing love is the basic structure of Christian action, and so in his moral exhortations Paul bases his teachings on Christological formulas and hymns emphasizing Christ's death and resurrection. Yet it is essential to recall that these exhortations are aimed at concrete situations and are given in the light of eschatological expectation. Under no circumstances may they be interpreted as timeless ethical norms, for the Bible, as historical and always open to new situations, allows no closed system of morality.—D.J.H.

238r. E. GÜTTGEMANNS, *Der leidende Apostel und sein Herr* [cf. *NTA* 11, p. 155; §§ 13-943r—944r].

E. LOHSE, *TheolLitZeit* 93 (12, '68) 911-914.—Extensive summary. The author should have limited himself to the relation of apostolic suffering and Christology. He has tried to cover too many areas, and so the execution of the entire project is not convincing.—D.J.H.

239. L. JOHNSTON, "The Cross of Our Lord Jesus Christ," *Way* 9 (1, '69) 3-11.

For Paul Jesus' death is the end of the tyranny of sin and death. Although sin is alienation from God and death is the punishment for sin, Jesus by his self-offering has twisted sin's own weapon out of its grasp and used it against itself. In the very act of conquering, sin is defeated and cheated of its prey.—D.J.H.

240. E. KRENTZ, "Freedom in Christ—Gift and Demand," *ConcTheolMon* 40 (6-7, '69) 356-368.

Only Paul in the NT has a religious doctrine of freedom. It is a change of lordship accomplished for, not by, man "in Christ." The old lords were sin, death and the Law. Freedom is seen not in terms of an independently acting subject but in terms of relationship; it is a voluntary slavery of love for Christ and neighbor. Freedom is a key concept for understanding the nature of Christian existence.—J.O'R.

241r. P.-É. LANGEVIN, *Jésus Seigneur et l'eschatologie* [cf. *NTA* 13, pp. 165-166; § 13-821r].

P. BEASLEY-MURRAY, *ScotJournTheol* 22 (2, '69) 230-231.—In 1 Thes 1:9 f. consideration is not given as to whether the original pre-Pauline source understood Jesus more as Son of Man than as *kyrios*. While in 1 Thes 5:2 the Lord is Jesus, was this the usage of the pre-Pauline tradition? Also, pre-Pauline Christological passages dealing with Christ's lordship over creation (1 Cor 8:6; Col 1:15-20) might have been discussed.—D.J.H.

242r. ———, *Idem*.

J. CAMBIER, *SciEsp* 21 (1, '69) 164-169.—Summary. Praised. Despite the book's excellence, some of L's views are questionable, especially his connecting the use of *maran atha* to the Eucharistic celebrations. Also the earliest Christian proclamation did not make the person of Jesus the center of proclamation but God the Father who raised him up and made him Lord. He well shows that the lordship of Jesus was proclaimed quite early in the church.—J.O'R.

243r. ———, *Idem*.

W. J. DALTON, *TheolStud* 30 (2, '69) 331-332.—Summary. Praised with reservations. One may question to what degree Paul's fidelity to early Christian tradition is guaranteed by the influence on him of non-Pauline churches taught by the Twelve. Also, it is hard to see that the verb *epistrephein* is decisive evidence for the pre-Pauline origin of 1 Thes 1:10.—D.J.H.

244r. ———, *Idem*.

J. DUPONT, *Biblica* 50 (2, '69) 279-281.—The study is limited to the theme of Jesus as the Lord who comes in glory and it concentrates on 1 Thes 1:9-10; 5:2; 1 Cor 16:22; Apoc 22:20; *Didache* 10:6. The analyses of the texts are excellent and very clearly presented. For 1 Cor 16:22 L wrongly ascribes to the term *marana*, "our Lord," meanings which belong only to *marā* "Lord." Furthermore he indiscriminately lumps together everything written between A.D. 30-50 as primitive Christianity. Recent research, however, has demonstrated that even during these decades there was an evolution.—J.J.C.

245r. O. MERK, *Handeln aus Glauben* [cf. *NTA* 13, p. 278; § 13-951r].

A. HUMBERT, *Biblica* 50 (2, '69) 281-284.—Instead of treating the Pauline texts in isolation, M gives a continuous analysis of each epistle. He thinks that the announcement of judgment constitutes an essential element of Paul's preaching. The volume would be more valuable if M had not so rapidly excluded any development in the thought of Paul on motivation. Certainly the salvific action of God in Christ is the fundamental and determining motivation in all the letters, but this fundamental motivation is conceived on different levels and presents different characteristics as one passes from 1 and 2 Thes to the great epistles and then to Col. Cf. the reviewer's article, "La Morale de Saint Paul: Morale du plan du salut" [§ 3-640].—J.J.C.

246. W. MUNDLE, "Das Selbstverständnis des Paulus," *LuthMon* 8 (5, '69) 212-216.

D. F. Strauss proclaimed as a fundamental law of biblical criticism the tenet of historical uniformity and unbroken causality which made impossible any divine intervention in history. This undercut the Pauline apostolic authority which rested upon his conviction that he had seen the resurrected one, when, in fact, his conviction was only an illusion. This negative approach of Strauss has become an a priori assumption in biblical studies before critical investigations have been initiated. A. Bea judged that form-criticism is a type of criticism no less destructive than that of Strauss or F. C. Baur. Over against this negative approach, there is needed a new sense of the proper basis of biblical exegesis. The principles formulated by Strauss lead to atheism. The point of departure for the new approach must be the great Apostle's message of Christ. This study must attempt to understand Paul as he understands himself in terms of his own presuppositions and must not force him into modern categories of thought. From Paul the way can easily be found to the other NT writings; in fact, Paul and the Gospels interpret each other (J. Schniewind). The life of the Evangelical Church depends on the establishing of a correct approach to biblical interpretation which will secure the truth of the gospel. The article concludes by outlining the core of Paul's understanding of his mission and message.—G.E.L.

247. J. MURPHY-O'CONNOR, "Letter and Spirit: St Paul," *NewBlackfr* 50 (589, '69) 453-460.

In laying down specific moral directives Paul is guided by recognition that the Spirit has not yet been given in plenitude and that thus the Christian's new freedom can degenerate into a base of operations for the flesh. To the enthusiasts' claim that all things are lawful, Paul answers that the individual, while apparently exercising freedom, can become enslaved to sin and so do harm to others. To the legalists Paul emphasizes that the Law is a mere framework in which love can express itself without undue strain or anxiety. The statement "Be imitators of me, as I am of Christ" (1 Cor 11:1) synthesizes Paul's moral teaching and suggests that moral imperatives cannot be satisfactorily imposed from without.—D.J.H.

248. J. K. PARRATT, "The Witness of the Holy Spirit: Calvin, the Puritans and St. Paul," *EvangQuart* 41 (3, '69) 161-168.

According to Gal 4:4-6 and Rom 8:3 adoption is made possible only through the incarnation and the redemption wrought by Christ, and so according to Gal 4:6 and Rom 8:14-17 the sending of God's spirit into the heart of the child of God is the subjective authentication of the objective fact of our adoption. In defining the content of this testimony as "Abba! Father!" Paul alludes to Jesus' own prayer in Gethsemane (Mk 14:36) and suggests that in prayer the Christian is made aware, by the agency of the Holy Spirit, of his status as child of God.—D.J.H.

249. E. RAMÍREZ, "Relaciones entre el cuerpo físico y el cuerpo místico de Cristo," *Mysterium* 27 (88-89, '68) 37-44.

The physical body of Christ is the source of salvation and also the source of unity. All power, therefore, and all care for the physical body of Christ, the Eucharist, implies in the present order of providence a power and care for the mystical body of Christ.—J.J.C.

250. B. RIGAUX, "Law and Grace in Pauline Eschatology," *LouvStud* 2 (4, '69) 329-333.

Christ, the goal of the Law, has inaugurated a new dispensation. Judaism has not been permuted into Christianity, but has been fulfilled. Through Christ we enter upon God's life. The Spirit is the power of the movement, created by God through Christ, by which the believer enters upon the divine sphere of ultimate reality, becoming part of it, and is given a new identity by a new creation (Phil 3:21).—D.J.H.

251. T. STRAMARE, "Il traguardo della Risurrezione nella dottrina di S. Paolo," *Divinitas* 12 (3, '68) 653-673.

The Pauline texts and the theological aspects of the resurrection are examined at length. While Greek thinkers considered the body evil and the prison

of the soul, the biblical authors saw that body and soul constitute a natural unity. This principle is fundamental for the understanding of the incarnation, the resurrection and the sacraments. As head of the new humanity, Christ rose body and soul. Otherwise our faith would be vain.—J.J.C.

252r. A. VAN DÜLMEN, *Die Theologie des Gesetzes bei Paulus* [cf. *NTA* 13, p. 163].

J. SWETNAM, *Biblica* 50 (2, '69) 291-294.—Extensive summary and critique. Praised. The book goes counter to contemporary thought which believes that Christianity and law do not mix. The author maintains that they do and holds that in a certain sense Christ takes the place of the Mosaic Law. Her approach could be broadened and made less academic if she had included not only the written texts, but also the liturgy with its homily, prayer and chant as found in primitive Christianity and in contemporary Judaism.—J.J.C.

253. J. I. VICENTINI, "¿Historia de la salvación en San Pablo?" *Stromata* 24 (2-4, '68) 313-322.

Occasioned by the views of C. Dietzfelbinger, *Heilsgeschichte bei Paulus?* (1965), and based largely on Gal and Rom, a study of Pauline theology leads to these conclusions. (1) There are no grounds for saying that Paul regarded the OT as *Unheilsgeschichte*. (2) Though he nowhere explicitly says so, Paul did have a salvation-history view of the OT. This affirmation is based on his concern to establish continuity between the OT and the NT, his view of Abraham as the father of believers, and his concept of the remnant.—G.W.M.

254. J. I. VICENTINI, "San Pablo," *Stromata* 24 (2-4, '68) 429-431.

A bulletin of several recent works on Paul.

Romans, 1—2 Corinthians

255. L.-G. LÖNNERMARK, "Till frågan om romarbrevets integritet" [On the Question of the Integrity of the Epistle to the Romans], *Svensk ExegÅrs* 33 ('68) 141-148.

The usual arguments against the unity of Rom are not altogether persuasive. There are enough points of contact between Rom 16 and Rom 1—15 to indicate that Rom 16 is not a separate letter, but belongs to the original Epistle to the Romans.—B.A.P.

256. W. GNUTEK, "Jego to ustanowił czy wystawił? (Rz 3, 25) (Eum 'proposuit' an 'exposuit'? [Rom 3, 25])," *RuchBibLiturg* 21 (4-5, '68) 220-226.

In an attempt to direct future (Polish) translations of the Bible to greater precision, it is suggested—according to the opinion of most contemporary exegetes—that the word, *proetheto*, be rendered as "expose" (*exposuit*), and that the word, *hilastērion*, be rendered as "means or instrument of expiation." —J.P.

257. [Rom 6:5] O. HAGEMEYER, "Eingepflanzt dem Gleichbild seines Todes. Ein immer noch dunkles Schriftwort," *ErbAuf* 45 (3, '69) 179-185.

The primary meaning of *symphytos* is "planted together" rather than "grown together." Not only is the word employed in this sense in the LXX and the Fathers but also Paul seems to appeal to the image of a gardener who prepares seedlings before putting them into the ground. The gardener prepares the young plants in a basin of water in which he soaks the roots to insure proper moisture; so these plants are actually planted in death to gain new life. This usage is based on the OT images of Israel as a choice vine and the messiah as a root. Therefore, baptism is an implanting into the saving death of Jesus and a new birth with the risen Christ.—D.J.H.

258. M. ZERWICK, "Drama populi Israel secundum Rom 9-11," *VerbDom* 46 (6, '68) 321-338.

Paul in Rom 9—11 envisions the problem of Israel as a drama in which Israel is called by God's free choice, is offended at his universal love, and is finally saved by his fidelity. (1) Both Esau and Pharaoh are not eternally damned but used as types for Israel. In fact, obstinacy is the opposite of final damnation; it is a delay or breathing-space in which God may perform saving actions. Just as the obstinacy of Pharaoh served to save Israel, so the obstinacy of Israel prepares the way for the name of God to be proclaimed in all the earth (9:1-29). (2) Israel should have been led by the law to divine justice offered in Jesus. According to Paul, the fault of Israel lies not in its having crucified Jesus but in its refusing to subject itself to God's will and to accept the grace of justification presented through faith in Jesus (9:30—10:21). (3) How all Israel will be saved is a mystery to Paul but that it is to be saved is an absolute certainty. The election of Israel and the promise given to Abraham is not a bilateral contract which can be broken by either side. The promise made to Israel is pure grace which cannot be impeded by human obstinacy (11:1-36). —D.J.H.

259. [1—2 Cor] D. R. HALL, "Pauline Church Discipline," *TynBull* 20 ('69) 3-26.

The "severe" letter to which Paul refers in 2 Cor 2:4 and 7:8 is 1 Cor. The main features of Paul's opponents and their claims and accusations in 2 Cor appear also in 1 Cor, and this close correspondence creates at least a *prima facie* presumption that both are dealing with the same opponents. Furthermore, the references in 2 Cor to an offender, a severe letter, the cancelled visit and Paul's second visit to Corinth all are references to 1 Cor. The difference in emotional tone between the two letters can be traced to Paul's method of church discipline. Had Paul used the abusive language of 2 Cor 10—13 at the time of 1 Cor, he would have split the church. By his patient and sympathetic approach at the beginning, he built up and unified the church.—D.J.H.

260r. C. K. BARRETT, *A Commentary on the First Epistle to the Corinthians* [cf. *NTA* 13, pp. 159-160; § 13-966r].

J. L. HOULDEN, *JournTheolStud* 20 (1, '69) 284-286.—This ample commentary is very useful and a welcome addition to the standard literature. On a number of detailed exegetical points, omissions are pointed out and a few disagreements recorded.—G.W.M.

261. J. K. HOWARD, " 'Christ Our Passover': A Study of the Passover-Exodus Theme in I Corinthians," *EvangQuart* 41 (2, '69) 97-108.

The Exodus pattern of events was the basis on which Paul built and to which he related his understanding of what God had done in Christ and his personal experiences of the new exodus. In 1 Cor 5:6-8 the Christians are warned that while the paschal lamb has already been sacrificed, they still have not removed the leaven of insincerity, and in 1 Cor 7:22-23 they are reminded that they are the new redeemed community set free in the new Exodus. In 1 Cor 10:1-6 it is said that the presence of Christ made the first Passover valid, and in 1 Cor 11:23-34 it is stressed that the Lord's supper is a Passover meal celebrating deliverance effected through Christ's death.—D.J.H.

262. P.-É. LANGEVIN, " 'Ceux qui invoquent le nom du Seigneur' (1 Co 1, 2) (*Suite*)," *SciEsp* 21 (1, '69) 71-122. [Cf. § 13-286.]

In Rom 10:13 the Lord to be invoked is Jesus who brings to men eschatological salvation and enjoys now universal dominion over humanity. In Acts 2:14-40 the invocation contains a demand for eschatological salvation, an act of faith in the Lord Jesus and a recognition of the lordship which Jesus possesses over the moral life of each man. 1 Cor 1:2 from its context emphasizes the ecclesiological aspect of the invocation with its correlative call to holiness. Often what is stated of Yahweh in the OT is stated of Jesus in the NT. The invocation is an apt definition of the Christian life.—J.O'R.

263r. C. HIERZENBERGER, *Weltbewertung bei Paulus nach 1 Kor 7, 29-31* [cf. *NTA* 12, p. 262].

K. LÖNING, *TheolRev* 65 (1, 69) 25-27.—According to H, *Engagement bei innerer Distanz*, commitment to the world combined with personal detachment from it, is the sense of Paul's teaching in these verses. The phrase immediately recalls Bultmann's *Teilnahme bei innerer Distanz*, playing a part in the world, though personally detached from it. Bultmann's formula is to be preferred. H claims that *kosmos* in vv. 29-31a means the world as an earthly, natural reality, while *kosmos* in v. 31b is the realm of sin and death. This interpretation gives two unconnected meanings to the same term. Moreover, the idea of commitment with personal detachment is a contradiction in terms. Also, H cannot quote any Pauline text which clearly urges Christians to commitment to the world. H believes that the duty of the faithful is to make of the world a new creation.—J.J.C.

264. G. DAUTZENBERG, "Der Verzicht auf das apostolische Unterhaltsrecht. Eine exegetische Untersuchung zu 1 Kor 9," *Biblica* 50 (2, '69) 212-232.

The article outlines the purpose and structure of the chapter, the Apostle's renunciation of his right to be supported by the faithful as viewed against the background of the primitive Christian missionaries, the personal motives why he did not accept remuneration from his converts, and finally Paul's renunciation of his right to support as his special way of sharing in the gospel.—J.J.C.

- 265r. [2 Cor] K. PRÜMM, *Diakonia Pneumatos*, Band I [cf. *NTA* 12, p. 401].

J. SCHMID, *TheolRev* 65 (2, '69) 111-114.—Completing his 2254-page study of 2 Cor, which regularly cites as classics the commentaries of Cornely, Allo and Windisch, P frequently sides with Cornely and opts for traditional interpretations. e.g. 6:14—7:1 is authentic and in its proper place, chaps. 10—13 belong to the original letter. The explanation of 5:1-11 is ingenious but not thoroughly convincing. The scholarship throughout is of the highest caliber; every disputed question is treated thoroughly and at length, and the volumes will be indispensable for all further research on this epistle.—J.J.C.

266. R. TREVIJANO ETCHEVERRÍA, "Estudio sobre la eología paulina (2 Cor. 1, 3 y Ef. 1, 3)," *Burgense* 10 ('69) 35-61.

Three elements are characteristic of Paul's benedictions—the apostolic preaching of the gospel of salvation, his own understanding of the mystery of Christ, and the experience of its effects in the Christian life. Prayer is primarily theological when it is adoration, admiration and glorification of God. It is primarily anthropological when it is concerned with the effects of salvation, with gratitude for what has been received and with petitions for what is desired or needed. Paul's converts who came mostly from paganism tended to emphasize the anthropological aspect, but the Apostle complements this limited viewpoint with stress upon the adoration and praise of God. In 2 Cor he indicates the penetration of the mystery as the first step in Christian perfection which culminates in charity. In Eph he asks that all may have a greater knowledge of the mystery, which means greater perfection in charity. Thus Paul warns us that our prayer should not be concerned solely or primarily with our own interests but tend rather to the adoration and glorification of God.—J.J.C.

Galatians—Pastorals

267. J. B. TYSON, "Paul's Opponents in Galatia," *NovTest* 10 (4, '68) 241-254.

If we are to identify Paul's opponents in Galatia, we must limit ourselves to the internal evidence provided by the letter itself and attempt to reason from Paul's defense to the charges and to the source of the charges. Paul argues that his apostleship is not of human agency, that his contact with the "pillars" has been infrequent, that these have not required circumcision, that Paul himself

does not preach circumcision nor does he consider physical descent from Abraham or circumcision necessary to Christianity. By reversing these defensive statements we may gain a notion of what the charges were. Paul's opponents must have been Jewish Christians native to Galatia. At some point in the first half of the 1st century, Galatian cities had been invaded by Christian preachers, and among these was Paul. Although he had preached a gospel not requiring circumcision, his message had been confused with that of the other preachers. Once Galatian Jews had become part of the Christian community, some would have had doubts about the validity of this new departure by which many Gentiles remained uncircumcised. When he heard of these conditions in Galatia, Paul wrote his epistle.—D.J.H.

268. K. GÁBRIŠ, "Zur Kraft der Verheissungen (Zum Gal 3,15-22)," *Comm Viat* 11 (4, '68) 251-264.

In the promises man's view is focused constantly, not on his own work, but on God's. In their essence the promises depend entirely on God and thus lead to hope. Their power lies in the fact that they direct man's thought to their future fulfillment and at the same time transform his present state. For Paul the promises of the OT are the gospel of the NT because they are fulfilled in Christ. In developing the theme each major term in the passage is examined and a detailed exegesis given for every verse.—J.J.C.

269. P.-R. CREN, " 'Il n'y a plus ni juif ni grec . . . ' (Gal., 3,28)," *LumVie* 18 (92, '69) 113-129.

While according to the NT salvation is mediated through the Jewish people, entrance into the true Israel demands leaving behind all conceits, isolationisms and pretensions founded on racial or class pride. Differences between Jewish Christians and Gentile Christians are to be resolved in a superior unity. One of the most important liberations effected in principle by Christianity is the desacralization of human politics and the rejection of a providentialist reading of temporal events. Therefore it is hard to see how the NT and Christian theology can be expected to decipher the present political situation in Palestine on a theological level.—D.J.H.

- 270r. J. C. KIRBY, *Ephesians, Baptism and Pentecost* [cf. *NTA* 13, p. 277; § 13-985r].

G. B. CAIRD, *ScotJournTheol* 22 (2, '69) 225-226.—This is the most stimulating and illuminating book published on Eph for many years. K, however, creates difficulties for himself by assigning the letter to a date when links between church and synagogue were broken and thus forcing himself to posit a Christian celebration of Pentecost and the liturgical pre-existence of much of Eph 1—3.—D.J.H.

271r. ———, *Idem*.

W. A. MEEKS, *JournAmAcadRel* 37 (2, '69) 173-174.—Summary. K's connection of Eph with a Eucharistic liturgy is quite unconvincing in the face of the numerous direct and indirect references to baptism and the total absence of any clear allusion to the Eucharist in the letter. A more serious flaw is the superficiality of the research into the Jewish liturgical tradition, upon which so much of K's argument hangs.—D.J.H.

Eph 1:3, cf. § 14-266.

272r. J. GNILKA, *Der Philipperbrief* [cf. *NTA* 13, p. 276].

J. MURPHY-O'CONNOR, *RevBib* 76 (2, '69) 276-278.—Detailed summary and critique. Praised. Unlike most authors who believe that Phil is a combination of three letters, G holds there were originally only two, and the reviewer agrees, differing only on minor details. The two original letters, because their ideas are similar to those of Rom and 1—2 Cor, are fittingly dated in 55-56, and one letter was written during an Ephesian captivity. Much attention is given to the process of the redaction of Phil, and this constitutes an important consideration for the history of the canon. On disputed points the various opinions are clearly presented and make easy reading, the writer's own view is clearly stated and solidly supported. Special praise is due to the excursuses. One could wish that there were a reference to recent Christological literature in the treatment of Phil 2: 6-11.—J.J.C.

273. [Phil 1:19-24] R. PESCH, "Zur Theologie des Todes," *BibLeb* 10 (1, '69) 9-16.

Paul can say in Phil 1:21 that for him to live is Christ and to die is gain because he has understood Jesus' death on the cross. Just as the unbeliever experiences life as his own time and his own place, so he experiences death as the loss of his own time and place. But Paul lives in the time and place of Christ, and so he sees life as defined by the spirit of Jesus and death as leading him to be with Christ in a new way. For the believer life is the eschatological power of God's death, the spirit, hope and love; death is a return to life, the gain of a greater, divine life.—D.J.H.

274. A. GIGLIOLI, "Mihi enim vivere Christus est. Congettura al testo di Phil. 1,21," *RivistBib* 16 (3, '68) 305-315.

The commonly accepted reading, "for me to live is Christ," does not make sense. One cannot say "to live is Christ" any more than he can say "to conquer is Caesar" or "to be President is Kennedy." Furthermore this reading does not suit either the immediate or the remote context. Paul is here speaking of his usefulness to his converts and it is hard to see how he can say that his life is Christ and his death gain, when he insists that we belong to Christ in both life and death. However, a slight change gives an acceptable reading. Instead of

Christos, chrēstos (useful) is found in the Arabic version of Walton's Polyglott and this reading was favored by H. A. Schott in 1811. The change of the *ē* to *i* would be due to itacism.—J.J.C.

275r. [Phil 2:5-11] R. P. MARTIN, *Carmen Christi* [cf. *NTA* 12, p. 141; § 13-668r].

F. STAGG, *RevExp* 66 (3, '69) 331-333.—This is probably the definitive book on Phil 2:5-11. Unfortunately, the "ethical example" thesis is caricatured and made to look ridiculous. Also, if there are no demons as M suggests, then the hymn would be celebrating a triumph which never took place. How can our problems be helped by a victory that was not?—D.J.H.

276. [Phil 2:6] D. W. B. ROBINSON, "*harpagmos*: The Deliverance Jesus Refused?" *ExpTimes* 80 (8, '69) 253-254.

If the subject of Phil 2:6 is the human Jesus and if *harpagmos* is taken passively and as meaning "being caught up" in the literal rather than mystical or spiritual sense, then it is possible that the passage was prompted by the traditions of Jesus' baptism and temptation. At his baptism Jesus clearly did not consider that his being Son of God was a reason for seeking deliverance by angels from the path of service. The devil suggested that Jesus was entitled to deliverance by angels (Mt 4:6) but Jesus refused. The motif occurs also in Jesus' agony (Mt 26:53) and death (Mt 27:43). Therefore, Jesus, who refused to be caught up to heaven in time of trial, is in due time exalted by God.—D.J.H.

277. T. F. GLASSON, "Colossians I 18, 15 and Sirach XXIV," *NovTest* 11 (1-2 '69) 154-156.

"That in all things (Christ) may have pre-eminence" (Col 1:18) may be derived from the Latin of Sir 24:10, confirmed by the Syriac and a Greek variant, "et in omni populo et in omni gente primatum habui." Also "the firstborn of all creation" (Col 1:15) may be influenced by the Old Latin and Vulgate reading of Sir 24:5, "ego ex ore altissimi prodivi, primogenita ante omnem creaturam." Paul could have transferred "the firstborn of every creature" from wisdom to Christ.—J.J.C.

278. C. LAVERGNE, "La joie de saint Paul d'après Colossiens (I,24)," *Rev Thom* 68 (3, '68) 419-433.

Soteriologically there is nothing lacking in the sufferings of Christ. Paul here is speaking not of the sufferings or tribulations endured by Christ but of the sufferings of Christ-in-my-flesh, i.e. of Christ who dwells in the Apostle. The verse would imply a lack of joy resulting from the sufferings endured; Paul is buffeted as one who is united to Christ. Normally these tribulations would result in a lessening of joy, but the increase of sorrow is immediately compensated for by a fullness of joy which comes from the Holy Spirit who dwells in Paul and is an inexhaustible source of charity, joy and peace.—J.J.C.

279. W. MARXSEN, "Auslegung von 1 Thess 4, 13-18," *ZeitTheolKirch* 66 (1, '69) 22-37.

The passage is studied verse by verse and the conclusion reached that Paul is not primarily concerned with the resurrection of the dead but with the parousia. That Paul expected the resurrection of the dead is clear from the fact that he shared the Jewish belief of his day. But from the beginning the expectation of the parousia was foremost in his mind, and it was the main concern in his preaching to the Thessalonians. 1 Thes should not be interpreted from 1 Cor 15 written some years later. There was undoubtedly an evolution in the Apostle's thinking between the writing of the two epistles. "We the living" (v. 15) did not belong in the original text, and an analysis of vv. 16-17 reveals that the resurrection of the dead is missing from the primitive wording. Had Paul been concerned with the resurrection of the dead, he would have made it a theme of his message (*Lehrgegenstand*), but he does not. The purpose of the pericope is the hope which is developed with the help of the parousia concept. The resurrection of the dead first appears with the mention of meeting the Lord. Yet it is not treated as a theme but at most as a help to make the eschatological assertions conceivable in the framework of an existing *Weltanschauung*. If Paul did speak of the resurrection and the rapture (taken up to meet the Lord), he lays less stress upon the resurrection of the dead; the parousia is his main interest. —J.J.C.

280. W. C. VAN UNNIK, "'Den Geist löscht nicht aus' (I Thessalonicher v 19)," *NovTest* 10 (4, '68) 255-269.

Paul warns the members of the Thessalonian church not to repress charismatic manifestations within their community. The basic image suggested by the word *sbennymi* is that of extinguishing a fire. When we recall that in Mt 3:11, Lk 3:16 and Acts 2:3 the Spirit is connected with fire and compare expressions such as "burning with zeal" (Rom 12:11) and "rekindling the gift of God" (2 Tim 1:6), the sense of 1 Thes 5:19 becomes more apparent. 1 Cor 14:39 ("Be eager to prophesy and do not hinder speaking in tongues") is a fine parallel if spirit includes glossolalia. In Jewish Greek writings (Josephus, *Ant.* XI, 40; 4 *Mac* 16:4) *sbennymi* is used in its metaphorical sense as "stifle, suppress," but still the original image of quenching a fire is not entirely forgotten. Furthermore, Paul's admonition must be seen against the background of the charismatic activity so characteristic of the early church. While one could plan to repress charismatics and kill prophets, one could hardly expect to silence the Holy Spirit. Therefore, *pneuma* in 1 Thes 5:19 must refer to charismatic activity. This interpretation is confirmed by reference to Plutarch's writings. In *De Pythiae oraculis* 17 mention is made of the "unquenchable spirit," and here "spirit" means not only "vapor, steam" but also the inspiration generated by the vapor. In *De defectu oraculorum* 40 reference is made to "quenching enthusiasm." Plutarch means the same thing by "enthusiasm" as Paul means by "spirit" in 1 Thes 5:19. Paul may have consciously avoided using the term to

avoid overtones connected with paganism. Also, in his vocabulary the word "spirit" signifies both the Holy Spirit which the charismatics have received and the condition in which they speak and act.—D.J.H.

281. W. STENGER, "Der Christushymnus in 1 Tim 3,16. Aufbau—Christologie —Sitz im Leben," *TrierTheolZeit* 78 (1, '69) 33-48.

The hymn cited in 1 Tim 3:16 arose in a Jewish-Christian milieu. The fragment, consisting of six parallel phrases chiastically arranged to contrast the earthly and the heavenly, is an example of Hebraic parallelism of members. Furthermore, the terms employed could only have been understood by a community thoroughly familiar with the OT: the pair flesh-spirit is not the Greek *nous-sōma* but the Hebrew *bāsār-rûah*; the word *edikaiōthē* is based on the OT notion of God's mighty acts (*šidkôt yhw̄h*); the angels are representatives from the heavenly court; all the nations will hear; "glory" is God's heavenly abode; Jesus has been taken up as Enoch and Elijah were. Also, the content of the hymn is rooted in the OT: Christ's reign extends throughout the world as in Dan 7:13 ff.; he passes between heaven and earth as the personification of wisdom does in Sir 24:2-22; his mediating function is based on the Jewish concept of Yahweh's power, otherness and transcendence. The hymn was probably used by Christians in three successive situations: (1) originally as a confession praising the exalted Lord in the liturgy of the early Jewish-Christian community; (2) then as an expression of belief, or as a *credo*, within the churches of the Pastorals; (3) finally as a decisive argument against false teachers as in 1 Tim. —D.J.H.

Hebrews

282. F. F. BRUCE, "Recent Contributions to the Understanding of Hebrews," *ExpTimes* 80 (9, '69) 260-264.

In the attempt to determine the destination of Heb the following solutions have been proposed in recent years: Lycus Valley (T. W. Manson), Ephesus (W. F. Howard), Rome (W. Manson), Corinth (H. Montefiore), Alexandrian refugees from Jerusalem after 70 (S. G. F. Brandon), Cyprus (A. Snell), Jerusalem before (C. H. Turner) or after (A. Ehrhardt) 70. The view that Heb was composed for Essene Christians (C. Spicq, F.-M. Braun, J. Daniélou, D. Flusser, Y. Yadin, H. Kosmala, J. W. Bowman) has been strengthened through the publication of 11QMelch. Other questions being debated about Heb are its authorship, its use of the OT, its relation to Philo, and its reinterpretation of eschatology.—D.J.H.

283. F. M. YOUNG, "Christological Ideas in the Greek Commentaries on the Epistle to the Hebrews," *JournTheolStud* 20 (1, '69) 150-163.

"Although this paper deals with exegetical material, its main concern is not with problems of exegesis. The degree to which the commentators understood and expounded the Christology of the Epistle to the Hebrews itself, is an issue

to which I shall only allude in passing. My purpose is rather to use these commentaries to illustrate classic and well-known Christological positions, to elucidate the presuppositions which lie behind them, and the problems and concerns which gave rise to them; then briefly to relate the conclusions to modern Christological debate."

284. A. VANHOYE, "Le Christ, grand-prêtre selon Hébr. 2, 17-18," *Nouv Rev Théol* 91 (5, '69) 449-474.

Heb 2:17-18 presents a theoretical reflection on the necessary and total assimilation of Christ to his human brothers, followed by an affirmation of the real mediatory position of Christ. The newest element here is the title *archiereus* attributed to Christ, although the rest of the NT does not consider Jesus as priest in any explicit way. However, the Jewish messianic hope, firmly rooted in the OT, included a priestly component which, in the NT period, seemed to be essential. The first Christians, though, could only with difficulty affirm that Christ was a priest since Jesus did not come from a priestly family and the principal event of his life, his passion, seemed to have nothing in common with a liturgical ceremony. Heb reflects LXX usage, sometimes employing *hiereus* (in accord with the Masoretic Text), and sometimes *archiereus* (borrowed from the Greek world). Contrary to the OT, which insisted on the necessity of a separation and an elevation for the priest, Heb underlines the perfect solidarity of Christ with humanity. The pre-existent Son, already united with God in glory, had to become one with men to exercise the priestly mediation.

In contrast with the severity of the priest in the OT, who stood over against the sinners, Christ is "merciful" for he carried in his own humanity the battle against sin. Christ is equally "faithful," deserving the confidence of men, since he enjoys now a unique relation with his Father. Christ is thus simultaneously "Son of God" (1:5-14) and "brother of men" (2:5-16).

Christ the priest "expiates for the sins of the people," not by provoking a change in God, but by suppressing the effects of sin. Even though there was a close relation between the suppression of sin and the death of Christ in the past, the expiation of sins is a continual activity of the glorified Christ who ceaselessly intercedes before God for the people of his brothers.

Christ has experienced human solidarity, being "tempted in all things," "to the exclusion of sin." What is the relation between the trial undergone and the power to help? As a result of his victorious perseverance in trial, Christ opens to all the possibility of victory. He who helps man is "a helper fit for him" (Gen 2:18, 20).—J.-L.D'A.

Catholic Epistles

285r. B. REICKE, *The Epistles of James, Peter, and Jude* [cf. *NTA* 9, p. 280; § 10-774r].

C. F. SLEEPER, "'Political Responsibility according to I Peter,'" *NovTest* 10 (4, '68) 270-286.—The pattern of Christian ethics found in 1 Pet includes re-

flection on the work of God who has created genuine human community as well as reflection on the appropriate Christian response in terms of action within society ("good works"). All of this reflection is to be carried on within an eschatological context. In the light of these perspectives R must be criticized. He has not made clear the total ethical concern of the letter. His failure to delineate the activity of God as the fundamental presupposition of Christian conduct and his false equation of eschatological impatience and social revolt have led him to interpret certain expressions in a narrow political context. In fact, *zēloō* (3:13) in the NT seldom has political implications; *kakopoios* (2:12, 14; 3:17; 4:15) cannot be restricted to subversive activity; *hypotassesthai* (2:18-25) refers to cruel masters and not to a union organization. Also R has assumed too simple an application of 1 Pet's message to our own circumstances. When he suggests that opposition to social agitation is the core of the NT ethical teaching and implies that this attitude must be normative for the contemporary church, he has confused matters of strategy with ethical principle.—D.J.H.

1 Peter, cf. § 14-56r.

286r. [1 Pet 2:4-10] J. H. ELLIOTT, *The Elect and the Holy* (cf. *NTA* 12, p. 140; § 12-995r).

E. COTHENET, "Le Sacerdoce des fidèles d'après la I^a Petri," *EspVie* 79 (11, '69) 169-173.—Extensive summary. Praised. It is difficult to comprehend why the author envisions *oikos* in v. 5 as "household" and refuses to translate it by "house" in the sense of "temple inhabited by the Spirit."—D.J.H.

287. J. H. BURTNESS, "Sharing the Suffering of God in the Life of the World. From Text to Sermon on I Peter 2:21," *Interpretation* 23 (3, '69) 277-288.

The exegesis of the text aids the reader to appreciate the words and deeds of Jesus as resources for decision-making by Christians. Jesus suffered, and since God made himself known in Jesus, God also suffered; the Christian, therefore, should share the suffering of God in the world.—J.J.C.

288. F. V. FILSON, "First John: Purpose and Message," *Interpretation* 23 (3, '69) 259-276.

The epistle is an urgent message from a Christian leader whose role in the church reaches back to its pioneer days, who has a personal relation to the local churches he would help, and who addresses himself to a specific and urgent crisis which they face. The contents of the letter are an answer to false teaching which represents a relatively early stage of the ancient teaching called Gnosticism. The life of Christian fellowship rests on solid eyewitness testimony. The epistle reflects a time of crisis with an urgent eschatological note. This crisis is the clash between God the Father and the world, and the human problem is basically sin which is defined as lawlessness (3:4). The only way to deal with

the problem is for God to act, and he has decisively acted in Jesus Christ, particularly in his death. 1 Jn does not speak at length of the Holy Spirit but emphasizes the fact that Jesus is the Christ who came in the flesh and is the Savior of the world. Sturdy faith is important, and great emphasis is laid upon obedience to God's will. "Abide" is an important word, for the truth and the believer's privileged relationship to God and God's people are not transient realities. All the author's concern is centered on preserving and protecting the life of brotherly love. He does not mention the task of trying to win over or back to the church those who are opposed or estranged.—J.J.C.

1 Jn 2:2, cf. § 14-68.

1 Jn 2:13-14, cf. § 14-213.

289. N. LAZURE, "La convoitise de la chair en I Jean, ii, 16," *RevBib* 76 (2, '69) 161-205.

The terms *epithymia* and *sarx* are studied in the OT, in Judaism, in the Qumran and Hellenistic writings. Next the text of 1 Jn 2:16 is examined in itself and in its doctrinal context. The study of the parallel NT texts and of the doctrinal context in which the concupiscence of the flesh (1 Jn 2:16) is placed, the usage of the term "flesh" in the Johannine Gospel and Epistles and the strongly Jewish coloring of 1 Jn indicate that the concupiscence of the flesh should here be understood, not in a Greek sense but in a Jewish one, i.e. as signifying all the evil tendencies of sinful man. Evil tendencies resulting from the flesh taken in the physical sense are not excluded; in fact they have a special relevance because of their prevalence among the pagans among whom the Christians lived.

The concupiscence of the eyes means the capacity of being taken captive by external and false appearances. For Jews the term would clearly connote avarice and impurity. The pride of life would mean the arrogance and self-sufficiency arising from riches, a rash trust in worldly goods to the neglect of God. The Johannine triad does not agree with any Greek one nor with that found in *Pirque Aboth* 4:21. The closest, but not perfect, parallel occurs in the Qumran document CD iv, 17-18.—J.J.C.

290. S. KUBO, "I John 3:9: Absolute or Habitual?" *AndUnivSemStud* 7 (1, '69) 47-56.

Support for the absolute view of 1 Jn 3:9 ("He cannot sin") against the habitual view ("He cannot continue in a habitual life of sin") is found in the context of the verse. The author has in mind Gnostics for whom sin is ignorance and perfection is being enlightened, but whose actual conduct shows no conformity with recognized moral standards. The Christian, on the other hand, knows what sin is and that it stands directly opposed to what Christ stands for; therefore he does not and cannot sin. This does not mean, however, that in actual fact the Christian never sins, for he has already been said to do so in 1 Jn 2:1. In the idealistic context of 1 Jn 3:9 the Christian cannot sin, but in the

realistic context of 2:1 he may. Again in 1 Jn 1:8 the author is answering the Gnostics who claim they have no sin, while all the time they live a life of sin. They could make this claim because their own definition of sin allowed them to do so. Because their understanding of sin is different from that of orthodox Christians, the Gnostics have claimed to be sinless (1:8) and to be born of God (3:9) but their actions have belied their claims.—D.J.H.

1 Jn 4:10, cf. § 14-68.

Apocalypse

291. J. DU PREEZ, "Sendingsperspektief in die Boek Openbaring" [Missionary Perspective in the Apocalypse], *NedGerefTeolTyd* 10 (1, '69) 20-32.

Apoc bears important evidence with regard to the scriptural basis for missions. This is especially clear in the emphasis on the idea of the covenant and the idea of God's reign as Lord of all. He is Lord not only of time and power, but of creation itself. The re-creation through the Lamb corresponds to the original purpose of creation, viz. the glorification of God. To this end, God calls forth from all nations, Jews and Gentiles alike, a universal people of the covenant, by means of his kingly rule in Christ. His judgment of the nations becomes the way in which the universal kingdom of the God of the covenant appears. In this coming of the kingdom, the people of the covenant play a most important part as witnesses for God in his lawsuit with the nations. It thus becomes clear that Apoc stresses both the *missio Dei* and the *missio ecclesiae*—they are corresponding, not opposing elements.—B.C.L.

292. E. H. PETERSON, "Apocalypse: The Medium Is the Message," *TheolToday* 26 (2, '69) 133-141.

The insights of M. McLuhan provide help in interpreting Apoc as a fusion of voices and images. The gathering of images producing an implosive effect, number as an extension of tactility, the cosmos as city, emphasis on the sense of smell are all the medium for the eschatological message.—D.J.H.

BIBLICAL THEOLOGY

Church and Ministry

293. I. BROER, "Neutestamentliche Ermahnungen an die Verkünder des Wortes," *BibLeb* 10 (1, '69) 80-83.

Several NT texts offer guidance to those charged with preaching the word. The admonition to imitate those who have preached the word of God in Heb 13:7 indirectly admonishes preachers and church officials to live a life worthy of imitation. The obedience demanded of church members in Heb 13:17 implies that those leaders act in such an exemplary and authentic manner as to make submission possible and easy. The warning in Jas 3:1 f. that teachers will be judged with greater strictness suggests that these should seek not the external honor connected with their offices but only perfection for themselves and their charges.—D.J.H.

294. J. ERNST, "Amt und Autorität in der frühen Kirche," *KathGed* 25 (1, '69) 15-18.

In the NT there are several different church orders. First there is the fundamental authority of Peter and the Twelve. Besides the charismatic-pneumatic Pauline churches, there are also the more developed episcopal structure witnessed in the Pastorals and the presbyter-dominated church of Jerusalem.—D.J.H.

295. P. L. KJESETH, "Baptism as Ordination," *Dialog* 8 (3, '69) 177-182.

The slogan "baptism as ordination" is a theme underlying contemporary consensus on the origin and scope of Christian ministry as well as a constant concept throughout the four "normative" periods of tradition (biblical, patristic, reformation era, pre- and post-Vatican II). Within the NT, it is an early and a common note among the diverse ministerial forms (Pauline, Petrine, Lukan, Pastorals).—J.H.E.

296. G. KRODEL, "Forms and Functions of Ministries in the New Testament," *Dialog* 8 (3, '69) 191-202.

A partly historical, partly thematic treatment of the subject from Paul and the Jerusalem community to the turn of the first Christian century with abundant documentation. The Christian apostolate, "instituted at or after Easter and not before," is characterized by an encounter with the exalted Christ, commission to function as missionary, entrusted with the gospel and care of the churches. "The Twelve" (pre-Easter origin doubtful) played an insignificant role in subsequent developments. Probably, as with other ministerial types, they reflected the Christological and eschatological nature and task of the church. The Hellenist movement signified a major turn necessitating the Gentile mission. Miracle workers complemented the ministry of the word. The word- and wisdom-orientation of ministry according to Q with its prophets, teachers and disciples provided the danger of Gnostic transformation. In the Pauline churches the ministry of the word was pre-eminent; the "ministry of all believers" fundamental. All ministries here are "regulative . . . and not constitutive of the Church's existence." The non-occurrence of the parousia, pagan hostility, death of the first generation, spread of heresy, etc., necessitated the development of firmer structures and new forms seen in the Pastorals. Here the institutionalization of charismatic ministries occurs; the living word is identified with traditions; Paul is regarded as origin of the apostolic tradition; and the "doctrine of the priesthood of all believers" disappears. Ignatius and Clement of Rome mark the rise of the monarchical episcopate and legitimation of office through the fiction of apostolic succession, conceptions directly opposed to the Johannine accent upon the "ministry of all believers."—J.H.E.

297. P. McENIERY, "The Catholic Faith That Comes To Us From The Apostles—I," *AusCathRec* 46 (1, '69) 22-34.

The institution of the Twelve certainly goes back to the historical Jesus, because the fact that Judas Iscariot belonged to the circle was a serious stumbling-block to the later church. The Twelve are empowered to gather together in the present, in Jesus' name, the redeemed community. As apostles they represented in their own persons the person and rights of Jesus, and no one possessed authority in the church which was not in some way derived from that of the first apostles.—D.J.H.

- 298r. G. SCHILLE, *Die urchristliche Kollegialmission* [cf. *NTA* 12, pp. 145-146].

E. LOHSE, *TheolLitZeit* 93 (11, '68) 840-841.—It is methodologically unsound to consider the name lists of the NT all together; each list should be studied carefully in its own right. Too often has the author allowed himself to be guided by his own imagination; several specific examples of this tendency are given.—D.J.H.

299. H. SCHLIER, "Grundelemente des priesterlichen Amtes im Neuen Testament," *TheolPhil* 44 (2, '69) 161-180.

(1) The NT, especially Heb 4:14—5:10 and 7:1—10:8, describes Christ as both priest and sacrificial offering who fulfilled and completed the sacrifices and priesthood of the OT. Priestly office can now be legitimated only by its relation to Christ's eschatological service. (2) Besides Christ's priestly function, does the NT speak of another priestly office? Paul's preaching of the gospel by which he rendered the grace of God present to the Christian community is certainly interpreted as a priestly service associating him with the suffering and dying of Christ (cf. Phil 2:17; 2 Tim 4:6; Gal 1:12 ff.). This service is essentially an official, public activity, and not merely a personal, charismatic endeavor. (3) Such a priestly, apostolic service actualizing Christ's self-oblation for the world, gives birth in turn to a priestly people, the church (Apoc 1:6; 5:10; 7:13 ff.). The Christian nation exercises its priesthood in worship, in mutual aid and assistance to neighbor, and in suffering and martyrdom. Such a priesthood is essentially eschatological. (4) The all-decisive question is whether the Apostle's priestly function is completely subsumed now by the priestly service of the people of God, or whether a special function analogous to the Apostle's still continues in the church. Although the NT does not expressly speak of such a priestly office, all the essential elements for such an ongoing function are clearly present in the deuterio-Pauline corpus, in the Pastorals, and in 1 Pet and Lk. The NT does speak, admittedly in an undeveloped and implicit manner, of an office founded on Christ's priestly activity, which includes a calling, conferral of power, a commission and a sending upon mission. This office, seen as end and fulfillment of the OT priesthood, continues to operate in the church in those who render Christ's priestly office present to the community. In the NT the

role of the *presbyteros* was not originally linked to the celebration of the Eucharist, but to activity which rendered present Christ's priestly service and his self-oblation in word, sign and existence.—M.A.F.

300. W. THÜSING, "Aufgabe der Kirche und Dienst in der Kirche," *BibLeb* 10 (1, '69) 65-80.

Jesus is present in the church as long as it is guided by his intention that through the church all men may become open to God and to their fellow men. All nations are to be made disciples (Mt 28:18-20), and since the gospel is the dynamic power of God for salvation (Rom 1:16), not only are they to hear the demand of Jesus but also they are to make it their own and further its spread. Every Christian is called to become part of the one body in Christ (Rom 12:5) and the royal priesthood and to declare God's wonderful deeds (1 Pet 2:9) and offer the sacrifice of his life in obedience to the will of God (1 Pet 2:5). The Christian has a mission both to his fellow Christians and to other men, and neither aspect of this duty may be neglected (Jn 17:21, 23). He is aware that each member has been given his own charism for building up the body in Christ (Eph 4:12), and so by preaching the gospel he strives to create fellowship with God and Jesus (1 Jn 1:3) and to enable his fellow disciples to determine what is the will of God for them.—D.J.H.

Various Themes

301. J. ALONSO, "La 'buena nueva' para los pobres," *Manresa* 41 (158, '69) 17-24.

The several NT texts which refer to Jesus' mission as the fulfillment of the expectation of a messiah to the poor, while they refer or allude to various passages in Isa, actually represent a widespread concept reflected in the Psalms and elsewhere. This spiritualization of a social reality produced problems for the early church as the various attitudes toward wealthy Christians of Mt, Lk and Jas can testify.—F.M.

302. F. BOURASSA, "Le don de Dieu," *Gregorianum* 50 (2, '69) 201-237.

The NT testifies that the Spirit is the Father's gift to the Son. In virtue of the same Spirit Christ offers himself to God. Through the Christ who confers the Spirit we have access to the Father. In Greek theology the Spirit is properly God's gift to men. Among the Latins, especially Augustine and Aquinas, the Spirit, as love, is properly conferred within the Trinity as the basis of the mutual love of Father and Son. The incarnate Son perfectly expresses this love in the offering of himself to the Father. Through the donation of the Spirit the church perennially shares in the love-motivated sacrifice.—F.L.M.

303. B. DE MARGERIE, "Le Christ, la sécularisation et la consécration du monde," *NouvRevThéol* 91 (4, '69) 370-395.

Two series of correlative terms are defined: "sacraliser," consecrate, sacred and sacrifice on the one hand, and on the other secularization, secularism and

secularity. (1) When faced with a sacred of idolatrous character, the gospel of Christ is a ferment of "désacralisation." The church's task must be "desecularization" with respect to the evil world and "transsecularization" with respect to the world to come. (2) The Father sanctifies and consecrates the humanity of Jesus by the gift and the anointing of the Spirit. Christ consecrates the world by his incarnation and his Spirit through the sacraments and sacramentals. Certain places, times and persons are "sacralisé" with a view to the consecration of the whole world. In particular, Christ "sacralise" the Eucharistic bread in order to consecrate the world.—J.-L.D'A.

304. P. DE SURGY, "L'Évangile et la violence," *LumVie* 18 (91, '69) 87-110.

Having come to proclaim the gospel of messianic peace and reconciliation in a world marked by violence, Jesus on the cross conquers violence and offers to men the gifts of peace and reconciliation. Not only did Jesus reject the ways of temporal messianism, but also he deliberately refused violence as a means of bringing in the kingdom. Therefore, hatred, vengeance and acts denying man as created in God's image are contrary to the gospel; the church, as sacrament of salvation, has the mission to make manifest the reality of God's love for all men.—D.J.H.

305. J. H. ELLIOTT, "The Particularity of the Gospel: Good News for Changing Times," *ConcTheolMon* 40 (6-7, '69) 369-378.

Throughout the NT the gospel is always expressive of change in a particular historical and human situation. Sometimes the action of change is explicit as in the call for repentance; more often it is implicit in the variety and diversity of ways with which the early church proclaimed the good news and its central figure, Jesus Christ. The gospel is and must remain good news in particularity because it announces to man particular actions of God mediated through a particular historical person, Jesus, which can overcome a particular human situation. The gospel is dynamic, historical, personal and relative, because it proclaims the *dynamis* of God effecting salvation, effected through Jesus for historical persons, and it brings about a new integral relation between God and man and his fellowman. The dynamic of the good news is the power to transform people fearing change into agents of change.—J.O'R.

306. H. GREEVEN, "Ehe nach dem Neuen Testament," *NTStud* 15 (4, '69) 365-388.

The various NT texts on marriage reveal many facets concerning Christian marriage but give no complete treatment of it. Several important aspects are not mentioned, e.g. monogamy or polygamy, and the expectation of an imminent parousia would hardly impel writers to discuss the meaning and the duty of marriage. Jewish teachers held that a man had an obligation to marry, but the earliest attested citation is A.D. 90. The Baptist, Jesus and members of the Qumran group were celibates, and apparently were not censured. However, the praise of those who are eunuchs for the kingdom of heaven (Mt 9:10-12) does

not seem to be a genuine saying of Jesus. Moreover, it appears to be clumsily added to the previous passage on divorce (Mt 19:3-9), because Mt 19:11 implies that Jesus' teaching on divorce was mysterious; yet it was not, since it agreed with the position of Shammai who allowed divorce only in case of adultery.

In the NT there were two traditions concerning divorce; one is found without any setting (Mt 5:32; Lk 16:18); the other occurs in Jesus' debate with the Pharisees (Mk 10:1-12; Mt 19:1-12). It is commonly held that Jesus affirms that Moses allowed divorce because of the hardness of men's hearts. This is not true. The meaning of the words is that Moses, ordering them to give a public bill of divorce, caused them publicly to acknowledge that they were violating the order demanded by God. The brief *mashal* in Mt 5:32 makes divorce equal to adultery, a statement shocking for Jesus' contemporaries. Paul deals extensively with certain phases of matrimony. His advice not to marry reflects his conviction that the end of the world is near. In Eph 5:32 the term *mystērion* does not refer to marriage as such but to the allegorical interpretation of Gen 2:24. The passage thus informs us how husband and wife should love each other, but says little about the essence of marriage.—J.J.C.

307. H. HAAG, "Der 'Urstand' nach dem Zeugnis der Bibel," *TheolQuart* 148 (4, '68) 385-404.

The concept of a state of original sinlessness, though rejected by some, e.g. Bultmann, has been traditional among theologians, Protestant and Catholic. Scripture, however, when carefully examined, does not support the traditional view. The OT knows nothing of man ever existing without sin, and atonement and redemption mean, not the restoration of a lost state of primeval justice, but the reconciliation effected between God and man who through his moral weakness has become the victim of sin. Furthermore, the image of God in the Genesis creation narrative does not imply a condition of freedom from sin.

The NT likewise does not favor the traditional position. Paul knows nothing about the restoration of an original creation. Instead he proclaims a new, a second creation which is poles apart from the first. He thus takes his place with the tradition of Second Isaiah and pictures God creating something new and unheard of. The Apostle says nothing about a time of peace and friendship which once existed between man and God. And the image of the Son, which God intends all men to share, is not the old image of God but a new one reserved for the fullness of time when God sends the spirit of his Son into men's hearts with the cry, "Abba, Father!" (Gal 4:4-7).—J.J.C.

308. M. LACONI, "La Pentecoste e la funzione dello Spirito Santo nei Vangeli," *RivistAscMis* 14 (3, '69) 209-232.

A survey of the function of Pentecost and the role of the Holy Spirit in the NT shows the following general lines of development. In the Synoptics Mt interprets the role of the Spirit Christologically, Lk soteriologically; in the theo-

logical development of Paul and John, the Spirit is a transforming force at work in the soul (Paul) and a word continuing the revelation of Jesus (John).—G.W.M.

309. M. MAHER, "Communion Sacrifice and Eucharistic Meal," *Bible* 8 [Supplement to *Furrow* 20 (6, '69)] 7-13.

Consideration of the OT communion-sacrifice, in which part of the victim offered on the altar was eaten by the worshippers in a festive meal, helps us to appreciate that the food given to man in the Eucharist depends on and follows a sacrifice which has been offered to God. The communion-sacrifice was a sacrifice and a sacrament, and neither element was meaningful without the other.—D.J.H.

310. F. S. PARNHAM, "What is the Christian's Expectation?" *EvangQuart* 41 (2, '69) 113-115.

Since in his glorious return Jesus will be unveiled and become luminous, the concepts of revelation (*apokalypsis*) and appearance (*epiphaneia*) clearly cannot be separated.—D.J.H.

311. P. RODRÍGUEZ, "Sobre la condición de discípulo y su significado para la Cristología," *ScriptTheol* 1 (1, '69) 165-173.

To be a disciple of Jesus is essential for the theologian, because the love of Christ affects the understanding and is a faculty of knowledge. Furthermore, no Christology is truly such unless the Christ it presents is one whom we can follow as disciples in the sense in which the first eyewitnesses understood this sublime term.—J.J.C.

312. K. H. SCHEKLE, "Lohn und Strafe nach dem Neuen Testament," *BibLeb* 10 (2, '69) 89-95.

Particularly in his statements about the kingdom of heaven and the approaching judgment Jesus emphasizes reward and punishment as a motive for behavior. Yet, for Jesus, God is the Father who receives men, even sinners, as his own children. Furthermore, while Jesus does speak of reward, any direct seeking after reward is forbidden; in fact, the reward is promised to those who obey not for the sake of reward (Lk 17:33). God himself in his kingdom is the reward. Paul makes more explicit the necessity of grace to receive this reward. He whose faith is authentic will act in a manner befitting that faith, but the fruit of his activity will always be recognized as God's gift.—D.J.H.

313. G. SEGALLA, "Rassegna di teologie del Nuovo Testamento," *StudPat* 16 (1, '69) 131-149.

A survey-bulletin of books and articles on the theology of the NT with particular emphasis on their methodological principles.

314. B. L. SMITH, "Homosexuality in the Bible and the Law," *ChristToday* 13 (21, '69) 935-938.

While the practice of homosexuality is explicitly condemned in the NT, it is one sin among many and is not singled out for separate treatment or given

special prominence. Homosexuals need the forgiveness of God and continued opportunities for counseling and direction.—D.J.H.

315. R. H. SMITH, "Gospel Freedom," *ConcTheolMon* 40 (6-7, '69) 338-345.

The liberation effected by God in Jesus extends to the individual person, society, all creation. The gospel proclaims a new heaven and a new earth where men will be externally and internally free in such a way that they will choose to think and act in accord with God's good pleasure. Where the gospel is proclaimed, where God's glory is displayed, where redemption is celebrated, individuals, society and the whole earth taste the freedom which God intends for his children and world. There is continuing need for a power to blast man from his narrowness and bring commitment to an all-inclusive community.—J.O'R.

316r. C. SPICQ, *Théologie Morale du Nouveau Testament* [cf. *NTA* 12, p. 269; § 13-1035r].

G. RICHTER, *MünchTheolZeit* 20 (1, '69) 73-75.—Summary. While the discussion of basic themes of NT moral teaching is doubtless a good idea, S should have distinguished more sharply the particular situations and theologies of each writing or group of writings. He runs the risk of distorting the biblical author's intention and presenting his own construction as the theology of the NT.—D.J.H.

317. J. M. R. TILLARD, "L'Eucharistie et la fraternité," *NouvRevThéol* 91 (2, '69) 113-135.

The purpose of this article is to show how and why the grace of the Eucharist involves the communion of the church in the work of Jesus for the service of the human brotherhood. The grace of salvation given by the sacrament of the Lord's Supper is table fellowship of Jesus the Servant with his own. This communion implies a direct association with the work of Jesus: communion in the destiny of the Servant. In the Eucharist the church is given the grace to be servant for all men: to become itself also body-given-for-others.—E.J.K.

THE WORLD OF THE NEW TESTAMENT

Early Church

318. L. W. BARNARD, "Justin Martyr in Recent Study," *ScotJournTheol* 22 (2, '69) 152-164.

The approach of E. R. Goodenough, C. Andresen in *ZeitNTWiss* 44 ('52) 157-195 and N. Hyldahl's *Philosophie und Christentum* (1966) to the story of Justin's philosophical background and conversion is unduly skeptical and seems to founder on the claim recorded in the *Acta Martyrum* of Justin that he himself had sampled the teachings of various schools. Nonetheless, Andresen's interpretation of Justin's knowledge of Plato and Platonism in the light of

contemporary Middle Platonism is a major advance. In the matter of *logos spermatikos* R. Holte in *StudTheol* 12 ('58) 109-168 has shown that the epithet *spermatikos* does not mean disseminated but refers to the *logos* in a special activity—sowing his seed in religious and moral illumination. However much Justin was indebted to Stoicism for the term *logos spermatikos*, the idea of the *logos*-Christ sowing seeds was in essence his own. Finally, the discoveries at Qumran of non-Masoretic biblical texts and the pesher method of biblical interpretation have led to renewed interest in Justin's text of the OT and his use of testimonies.—D.J.H.

319. W. COLEBORNE, "A Linguistic Approach to the Problem of Structure and Composition of *The Shepherd of Hermas*," *Colloquium* 3 (2, '69) 133-142.

The groundwork of *The Shepherd* is the Mandates, and to these have been added the first seven Similitudes. Another hand added the revelation (or fifth Vision) and the Mandates 12, 3, 3 to 12, 6, 5. Then came the prefixing of the first four Visions and the appending of the eighth and ninth Similitudes. The Visions appear to be looking back to the Neronian persecutions and also to be looking forward to the fury of the storm that broke in Domitian's reign. The Mandates and Similitudes may be tied to the controversy over post-baptismal sin witnessed in Heb 6 and to the adoptionist Christology glimpsed in Mk, and so may belong to the period around A.D. 60. The last two Similitudes emerge around A.D. 100. The author of the Mandates may have been Paul's friend Hermas mentioned in Rom 16.—D.J.H.

320. W. H. C. FRENCH, "Their Word to Our Day. VII. Marcion," *ExpTimes* 80 (11, '69) 328-332.

Marcion's dualism, though influenced by Cerdo, was not the Gnostic dualism of good versus evil. The primary source of his thought was a deep and conscientious study of the LXX, and this drove him to the conclusion that the justice of the god of Israelite history had nothing to do with the redemption of mankind through Jesus Christ. The Docetic concept of Christ was a necessary part of his teaching, for otherwise he would have been obliged to link Jesus with the OT and the Creator. Yet no reading even of his limited canon could support his theological views; these views only prepared the ground for the more thoroughgoing dualism and Docetism of the Manichaeans.—D.J.H.

321. L. HERRMANN, "Lucien et le Christianisme," *Cahiers du Cercle Ernest-Renan* 16 (1, '69) 1-16.

Lucian of Samosata frequently combated Christian beliefs and practices in his satirical works. In particular, he ridicules the idea of God sending his spirit to save man, Christ as legislator, Christianity as wisdom, the Virgin as having intercessory power, and the notion of a new Jerusalem. Yet he does not accuse Christians of any crime or of any lack of loyalty toward the emperor and the state. He reproaches only their foolishness.—D.J.H.

322r. L. PERNVEDEN, *The Concept of the Church in the Shepherd of Hermas* [cf. *NTA* 12, p. 150; § 13-720].

L. W. BARNARD, *VigChrist* 23 (2, '69) 145-147.—Summary. The same points are made in criticism of P as were made, at greater length, in *HeythJourn* 9 (1, '68) 29-36 [§ 12-1052].

323. L. ROUGIER, "Selon les Écritures. Les controverses judéo-chrétiennes au sujet des prophéties messianiques," *Cahiers du Cercle Ernest-Renan* 16 (2, '69) 1-16.

Christianity is based on a defeat, the crucifixion, transformed into a victory by scriptural arguments designed to prove from the OT that Jesus was messiah and suffering servant and that he has risen from the dead and ascended into glory. The ensuing controversy between Jews and Christians was founded on the assumption that God has revealed himself and his plans in an obscure way through the Scriptures. The major objections raised by the Jews were that Christians did not quote the OT accurately, that the texts often refer to historical personages other than the messiah, and that the crucified Jesus could not be the messiah.—D.J.H.

Archaeology

324. B. BAGATTI, "Cezarea: historio, monumentoj kaj trovoj" [Caesarea: History, Monuments and Discoveries], *BibRevuo* 5 (2, '69) 101-107.

A survey of the history and monuments of *Caesarea maritima* and a brief report on the restoration work undertaken there by Prof. A. Frova and the University of Milan.

325. B. BAGATTI, "Recenti scavi a Betlemme," *StudBibFrancLibAnn* 18 ('68) 181-237.

The essay contains archaeological notes on the restored grottoes of St. Jerome and on the restoration of a subterranean cemetery near the cisterns of David.—J.J.C.

326. D. BALY, "The Treatment of Geographical Features in Biblical Maps," *BibTrans* 20 (2, '69) 56-62.

Accurate representations of relief, climate, vegetation zones and geological features are desirable in biblical maps. In the light of these suggestions the maps found in the major atlases (Wright—Filson, Grollenberg, E. Kraeling, May, Aharoni—Avi-Yonah) can be criticized.—D.J.H.

327. V. C. CORBO, "La Casa di S. Pietro a Cafarnao. Relazione preliminare della prima campagna di scavi nell'area della basilica ottagonale bizantina: 16 aprile - 19 giugno 1968," *StudBibFrancLibAnn* 18 ('68) 5-54.

About the middle of the 5th century a basilica was built over the house of Peter at Capernaum. A network of 1st-century dwellings was discovered under

this Byzantine structure. One room in particular was venerated by the local Jewish-Christian community which had made it into a place of worship, while the adjoining rooms continued to be inhabited. The belief in the sanctity of the site appears from the symbols and graffiti on the walls of the house which was transformed into a church, probably in the 2nd century.—J.J.C.

328. S. LOFFREDA, "The First Season of Excavations at Tabgha (near Capernaum). (March 25th—June 20th)—Preliminary Report," *StudBibFranc LibAnn* 18 ('68) 238-243.

The suggestion of some archaeologists that Tabgha in Jesus' day was an industrial suburb of Capernaum should be abandoned since the excavations show that no village ever existed there. Furthermore, the archaeological remains illustrate and support the Christian traditions about the site which have been recently challenged.—J.J.C.

Judaism

329. E. BAMMEL, "Jesus and 'Setting up a Brick,'" *ZeitRelGeist* 20 (4, '68) 364-367.

According to *bSanh* 107b Jesus, the favorite disciple of a famous rabbi, was rebuked by his teacher and realized he could not do penance and instead put up a brick, i.e. worshiped it. This means that Jesus was rebuked by Judaism and turned, not to one of the more sophisticated and respectable religions, but to a form of religion already ridiculed in Gen 31:35. A Mandaic passage concerning the false messiah has a parallel idea.—J.J.C.

330. D. DAUBE, "Limitations on Self-Sacrifice in Jewish Law and Tradition," *Theology* 72 (589, '69) 291-304.

According to rabbinic teachings it is not natural for a man to seek his own destruction, and so one is even justified in denying his Jewishness to save his life. Two basic distinctions must be made: between denial by evasion or dissimulation and by direct denial; between denial in private and denial in public. The Markan account of Peter's denial offers a model illustration of these rabbinic principles. Peter's first denial takes place in private, to one person, the maid, and it is an evasion. His second denial is an evasive statement but this time it is in public, while his third denial, under dire distress, is both public and direct—the most reprehensible mode of renunciation.

The rabbis emphasize sanctification of the name as cementing the communal structure and as gaining external admirers. So while ordinarily, if it is necessary to preserve your life, you may or should transgress almost any commandment, according to some authorities in a period of general persecution you must observe even the smallest, whatever the cost. The notion of martyrdom plays a more prominent role in Christianity perhaps because Christianity was marked off from its mother religion by the addition of some *prima facie* incredible tenets, and so standing by the proofs for these tenets largely replaced what has been called sanctification of the name.—D.J.H.

331. A.-M. DENIS, "Les pseudépigraphes grecs d'Ancien Testament," *Nov Test* 10 (4, '68) 313-318.

All the works projected for the collection *Pseudepigrapha Veteris Testamenti Graece* are now in the hands of their respective editors. The third fascicle in the series, which contains Greek fragments of lost pseudepigrapha, will soon appear, and a general introduction is now in the press. Work on the concordance has resumed; sample entries from the *Apocalypse of Baruch* are given.—D.J.H.

332. F. V. FILSON, "Ancient Greek Synagogue Inscriptions," *BibArch* 32 (2, '69) 41-46.

From the 106 Greek inscriptions published by B. Lifshitz in *Donateurs et fondateurs dans les synagogues juives* (1967) we can see that the fall of Jerusalem in A.D. 70 and the crushing of the Bar Kocheba revolt in A.D. 135 by no means ended the ties of ancient Judaism with Hellenistic culture. Also, while Palestine, Syria and Asia Minor are prominent in the inscriptions, no one place stands out as the center of Hellenistic Jewish culture. Finally, there are no references to the past Temple or to a future temple. The synagogue has become the focus of Jewish life and piety.—D.J.H.

- 333r. E. R. GOODENOUGH, *Jewish Symbols in the Greco-Roman Period*, Vols. IX-XI: *Symbolism in the Dura Synagogue* [cf. *NTA* § 11-882r]; Vol. XII: *Summary and Conclusions* [cf. *NTA* § 11-1205r].

J. A. GOLDSTEIN, *JournNearEastStud* 28 (3, '69) 212-218.—Summary. The Dura paintings represent "the eschatological-material mysticism known from the texts of Merkabah mysticism and the Kabbalah and from the Palestinian and Babylonian Talmudic and Midrashic literature, not the Platonic mysticism of immaterial reality known from Philo." Furthermore, it is well known that some important rabbis allowed two-dimensional representations and even some sculpture.—D.J.H.

334. K. HRUBY, "L'amour du prochain dans la pensée juive," *NouvRevThéol* 91 (5, '69) 493-516.

A popular maxim appears in several places in Jewish literature: "What you do not wish someone to do to you, do not do so to your neighbor. This is the whole Torah!" But who was the "neighbor" in Judaism? Diametrically opposed theories, exclusivist or universalist, have often been proposed. A sensible response must take account of the attitude of Judaism which underwent an evolution: universalist at first, it necessarily became exclusivist; but its perspective on the future (considering the outcome of God's plan), turned out to be frankly universalist.

It is an indispensable attitude of defense which involves particularism, especially in the cultic order. Private declarations against the pagans never became juridical norms. The masters of the Jewish tradition never lost sight of the

radically universal character of biblical morality. This universalism showed itself unambiguously, in particular by proselytism, among the Jews of the Diaspora. The conviction that human life, because of its divine origin, had an infinite quality is the basis of the universalist attitude of Judaism. Love of all men, finding concrete expression in acts of mercy, was the normal consequence of this respect and esteem for life.—J.-L.D'A.

335. A. T. KRAABEL, "*hypsistos* and the Synagogue at Sardis," *Greek, Roman and Byzantine Studies* 10 (1, '69) 81-93.

The frequent use (over 100 times) of the epithet *hypsistos* ("highest") in the LXX, the Bible of the early church, occasioned much scholarly confusion when the same word began to appear in the inscriptions of the eastern Mediterranean; the usual conclusion was that this epithet, since it refers to Yahweh in the LXX, indicates "Jewish influence" at the least when it appears in inscriptions of the Hellenistic and Roman Imperial periods (so F. Cumont, M. P. Nilsson and most recently C. Colpe in *Der kleine Pauly*, s.v.).

This "common opinion" may now be tested, at least for western Asia Minor: Lydia, Phrygia and Ionia have produced 34 *hypsistos* inscriptions as well as evidence for a number of Jewish communities (e.g. Miletus, Priene, Smyrna, Ephesus, Acmonia, Thyateira and pre-eminently Sardis).

A close examination of all this evidence indicates no overlap of "*hypsistos*-piety" and western Anatolian Judaism; *hypsistos* is used by Gentiles (1) as a "Greek-sounding" epithet for native gods often associated with heights and mountain peaks, or (2) because of the Hellenistic desire and need for exalted, cosmic deities (cf. Nilsson's *Drang zum Monotheismus*).—A.T.K. (Author.)

336. S. T. LACHS, "A 'Jesus Passage' in the Talmud Re-examined," *JewQuart Rev* 59 (3, '69) 244-247.

In *bSanh* 107 it is said that Jesus set up a brick and worshipped it (*zqp lbynt' whsthwh lh*). In the apocryphal gospels (*Pseudo-Matthew* 26-27, *Infancy Story of Thomas* 2, *Arabic Infancy Gospel* 36) the boy Jesus is depicted as making clay images of sparrows on the Sabbath. When Joseph rebukes him, Jesus claps his hands and the sparrows fly away. This miracle causes amazement among the Jews. Therefore we should emend the text to read *zqp lbynt' whsthww lyh*, meaning that he set up the brick (the clay birds) and made them fly whereupon the people worshipped him.—D.J.H.

337. G. B. MONDIN, "L'universo filosofico di Filone Alessandrino," *ScuolCatt* 96 (5, '68) 371-394.

Philo's philosophical system is presented according to his concepts of God, matter, the Logos, the powers, exemplary ideas and creation of the world in time. The principal defect in his system is the assumption that matter is eternal, an assumption which prevented him from clarifying the concept of creation which he continued to understand in the Platonic sense. The great value of his

system, however, is the affirmation of divine transcendence which surpasses cosmic theology, notwithstanding the obstacle of the eternity of matter. With his doctrine of creation in time, Philo elaborated a theology which was no longer immanent and cosmic but transcendent and theistic.—J.J.C.

338. H. T. SLATER, JR., "Does the Kiddush Precede Christianity?" *AndUniv SemStud* 7 (1, '69) 57-68.

Not only does the Talmud assign the origin of the Kiddush to the men of the Great Synagogue, but also examination of prayer books and fragments indicates that the present text was accepted at a very early age. Also from Justin's *Dialogue with Trypho* 41 and *Didache* 9:2-4 we may conclude that in the early Christian community a prayer closely identical with, or at least based upon, the Kiddush was known and used. All this evidence suggests that our present text is the original text and that it antedates Christianity.—D.J.H.

339. E. M. SMALLWOOD, "Gabinus' Organisation of Palestine," *JournJewStud* 18 (1-4, '67) 89-92.

In Josephus' accounts (*Ant.* xiv, 91; *War* i, 170) of Aulus Gabinus' reorganization of Palestine in 57 B.C. the Gadara mentioned as capital of the fifth district is Gadara, the metropolis of Peraea, rather than Gadara of the Decapolis. While this identification would mean that the area administered from Amathus would have been small, argument based on the probable size of the districts is fruitless because there is no evidence to show how Idumaea and Samaritis were administered. Were they administered from two or more of the five named administrative centers?—D.J.H.

340. B. VELLAS, "Zur Etymologie des Namens *Essaioi*," *ZeitAltWiss* 81 (1, '69) 99-100.

The name *Essaioi* is based on the Hebrew word 'ēš meaning "fire"; šin is transliterated by double sigma as in LXX *Abessa* and *Abessalōm*. Josephus' *Essēnoi* is derived from the Aramaic plural 'ēšin. So the Essenes are the sons of light.—D.J.H.

341. S. ZEITLIN, "A Survey of Jewish Historiography: From the Biblical Books to the *Sefer Ha-Kabbalah* with Special Emphasis on Josephus," *JewQuartRev* 59 (3, '69) 171-214.

While Josephus aims to demonstrate that Rome was destined by providence to rule the world, he was not commissioned by the imperial house to do so. He also aimed to place the onus of the catastrophe of the Jewish war on the small group responsible for it. Since he believed it futile and catastrophic to engage Rome in war, he thought that in surrendering he was a patriot and a minister of God. Although he is not impartial, his account of the revolt is basically first-hand and trustworthy. [To be continued.]—D.J.H.

Dead Sea Scrolls

342r. H. BRAUN, *Qumran und das Neue Testament* [cf. NTA 11, p. 382].

R. HAARDT, *Die Gnosis* [cf. NTA 12, p. 408; § 13-457r].

N. KEHL, "Neues Testament und Religionsgeschichte. Bemerkungen zu zwei Neuerscheinungen," *ZeitKathTheol* 91 (2, '69) 196-202.—B draws parallels between Qumran literature and the NT, but fails sometimes to differentiate what may have been common to both in the OT, what may have existed in ordinary late Jewish literature, what had a general apocalyptic character, what may have worked its way into a given NT level, or what may have found its way into the early church through controversy, etc. In the second part of the book, the thematic treatment, B presents mostly his own opinions. He deals only accidentally with the NT-Qumran-gnosis triangle, and the reader is required to fish out various materials without the aid of a topical index.

The discoveries in the Egyptian desert have led research on Gnosticism into new paths. H has gathered primary and secondary material from new and old sources. Interesting is the use of marriage and sex symbols in this literature in comparison with that found in Qumran and the NT. Both Qumran and Nag-Hammadi have afforded the history of religions plenty of material for further research. In the future, a convenient anthology of Gnostica from a single publishing house would be very welcome to scholars.—H.B.B.

343. J. M. CASCIARO, "El vocabulario técnico de Qumrân en relación con el concepto de Comunidad. Estudios preliminares para una eclesiología bíblica (Primera parte)," *ScriptTheol* 1 (1, '69) 7-54.

Some 250 Qumran texts are studied to determine the meaning of certain terms which are relevant for ecclesiology. In the present article only 1QS and 1QH are studied. In 1QS *yaḥad* occurs 63 times and signifies a small group or religious community of men; *qāhāl* surprisingly is absent; *ʿēdā* occurs only twice; *sōd* ten times but not always with the religious meaning attaching to *yaḥad*. 1QSa differs so much from 1QS in its use of terminology that two different authors seem likely. 1QH agrees with 1QS in the usage of *yaḥad*, *ʿēdā* and *sōd*, but has *qāhāl* twice with a religious meaning. In general, these texts show that within the Jewish people there existed a small religious group which considered itself the instrument of salvation for Israel and then for the entire world. The passages illustrate the Jewish background for Mt 16:18 and are an argument for its genuineness.—J.J.C.

344. C. DEL VALLE, "La revelación del Maestro de Justicia sobre la generación última," *Salmanticensis* 15 (3, '68) 509-557.

The essay studies the literary structure of the Damascus document (CD) and its eschatological interpretation and presents a critique of the ordinary view of Qumran eschatology. Next the content of the eschatological revelation of CD is given and its historical origin and its relation to the Teacher of Righteousness are examined. Conclusions are then drawn which apply to the traditions concerning the Antichrist.

The Qumran community lived in profound orientation toward the *eschaton*, believing that the lot of the community was divinely directed toward that event. The critical moment was to be the strictly eschatological period, the final generation. Contrary to the prevalent opinion, the group did not consider itself as belonging to the final generation. The Teacher of Righteousness revealed certain features of the final period, especially the severe punishments reserved for the wicked. He predicted a general apostasy for Israel, occasioned by the deceits of the false prophet and by two groups subject to him who would proclaim the overthrow of the Torah. These ideas have great importance for understanding the evolution of traditions concerning the Antichrist. The pastoral nature of the exhortation (CD 1—8) shows that the preacher transmits this tradition of a final apostasy and of the dreadful punishments of the impious in order to put the members of the community on their guard against this diabolically clever deception.—J.J.C.

1QS iii, 13—iv, 26, cf. § 14-195.

Gnosticism

345. R. KASSER, "Les subdivisions du Tractatus Tripartitus (Codex Jung, p. 51-140)," *Muséon* 82 (1-2, '69) 101-121.

The long work in Nag Hammadi Codex I has three major parts to which the editors have given the names *De Supernis*, *De Creatione Hominis* and *De Generibus Tribus*. These differ in their vocabulary and style, and a list of Greek loan words, given here, illustrates the differences. The relation between the first and third parts (the second being very brief) appears to be as follows. They were written by the same author, with a long interval between, Valentinus or some disciple of his, who in the third part sought to make his Gnostic doctrine more palatable to Christians and therefore used Christian language more freely. The frequent occurrence of phrases like "as we said before," coupled with other features, suggests that the *De Supernis* was divided into a dozen "chapters" or lessons, called "logos," but similar divisions are not traceable in the third part.—G.W.M.

346. M. MARCOVICH, "Textual Criticism on the *Gospel of Thomas*," *Journ TheolStud* 20 (1, '69) 53-74.

A detailed analysis of several logia in the Coptic (=C) and Oxyrhynchus (=O) versions of *Thomas* and in Hippolytus' account of the Naassenes (=H) enables one to distinguish between a corrupt text due to a mistake and a deliberately modified text. C does not depend on O but both have a common ancestor; H is an independent witness to the archetype and occasionally preserves apparently original features. *Thomas* seems to have been considerably inspired by the Fourth Gospel.—G.W.M.

347r. J.-E. MÉNARD, *L'Évangile selon Philippe* [cf. §§ 13-1094r—1095r].

J. B. BAUER, *Biblica* 50 (1, '69) 96-98.—This is the most complete and best established text and commentary now available. Here, a series of suggestions are made for some nine of the "sentences."—G.W.M.

348. A. ORBE, "El pecado de los Arcontes," *EstEcl* 43 (166, '68) 345-379.

The early patristic tradition attributed to the devil a sin of envy of the divine life in man, who had been made in the image of God. The various Gnostic works and leaders, surveyed here in detail, attributed a parallel fault to the demiurge and his archons, even though they generally identified the demiurge with the Creator-God Yahweh.—G.W.M.

349r. G. QUISPÉL, *Makarius, das Thomasevangelium und das Lied von der Perle* [cf. §§ 13-1097r—1098r].

G. D. KILPATRICK, *NovTest* 10 (4, '68) 319-320.—Much of Q's thesis is already or is becoming common ground, but one may wonder whether all that he claims for eastern Christianity really originated there. That the Christian church at Dura-Europos was Greek-speaking and that the figures in the Christian wall paintings were in Mediterranean costume, suggest that the Christian community there derived from the West. Also, the *Diatessaron* was first and foremost not a text but an arrangement of material; Tatian could have first drawn up the arrangement in Greek perhaps at Rome and then, on his return to the East, merely applied his arrangement to an Old Syriac text.—D.J.H.

350. K. RUDOLPH, "Problems of a History of the Development of the Mandaean Religion," *HistRel* 8 (3, '69) 210-235.

The Mandaeans are a cultic community whose center is the rite of baptism and whose historical roots are among the Jewish baptismal sects dwelling in the region of the Jordan. Yet even the oldest form of that which we today call Mandaism was a splintering off from official Judaism. The permeation of a Jewish substratum with foreign elements, be they Iranian, late Babylonian, Syriac or Greek, is to be considered, therefore, as the root of Mandaean Nāṣōraeanism. The displacement of Mandaism from official Judaism led with centrifugal force into the syncretism of Gnostic currents. In the Mandaean conceptions of God, creation and man we can glimpse a syncretistic Judaism which fell into the whirlpool of Gnosticism. In its new eastern residence the oldest stage of Mandaean religion received an enrichment and arrangement which led at the same time, however, to the confusion and dissolution of its oldest teachings. In this eastern period we are to place not only its so-called monistic tendency but also the speculations about the microcosm and macrocosm, the cosmic Adam, the heavenly and dark world as well as the movement's ritualization and clericalization.—D.J.H.

351. G. C. STEAD, "The Valentinian Myth of Sophia," *JournTheolStud* 20 (1, '69) 75-104.

An analysis and comparison of the commonly labeled A and B versions of the Valentinian myth shows that neither goes back to Valentinus, but that originally only one Sophia was involved in the fall story. But Valentinus himself probably also conceived of an unfallen Sophia figure. Comparison with the thought of Philo suggests that both Valentinus and Philo shared a common background. The development can be summarized as follows. "Sophia was first conceived as God's consort-Spirit, and soon also as his agent in dealing with this imperfect world. An acute conflict developed between optimistic and pessimistic views of her, and led to a harmonizing theory of a lower Sophia who fell from blessedness but was healed by divine intervention; this myth could draw upon Platonist conceptions of the fall of the soul, and of the 'forming' of matter disturbed by the bad world-soul; possibly also on Jewish traditions of the repentance of Eve. Meanwhile the relationship of the lower Sophia to the Logos was also debated; so that he emerged both as her rescuer and destined consort (Soter, Carpos, etc.) and as the son of her passion, the Demiurge, who was equated with Jahweh as the God of this lower world. Finally the concept of the perfect Sophia was abandoned, and the stories of upper and lower Sophia were assimilated one to another, so that they lost all useful distinctiveness, except that their difference served further to heighten the contrast between heaven and earth."—G.W.M.

- 352r. R. McL. WILSON, *Gnosis and the New Testament* [cf. *NTA* 12, p. 410; § 13-1100r].

G. W. MACRAE, *Biblica* 50 (1, '69) 133-135.—This work by an acknowledged expert in the field of Gnostic studies is a valuable contribution. Its distinction between "gnosis" and "Gnosticism" is an important one for research, although Gnosticism should best be defined without recourse to the terms "Christian" and "heresy."—G.W.M. (Author.)

- 353r. ———, *Idem*.

N. PETERSEN, "New Texts and Old Problems," *Interpretation* 23 (2, '69) 224-228.—Rather than start with primary source material, W begins with hypotheses proposed by others and merely seeks to redefine or correct them. Also, while word study and philology are both important and rewarding, they are not by themselves adequate means of solving the historical question of the origin and relationships of Gnosticism (or of Christianity for that matter). Furthermore, the myth of man's fall is not merely an element of the Gnostic system but the very frame of the elements. Finally, important areas such as form-criticism and the genetic relation of Gnostic systems should have been explored in depth.—D.J.H.

Simonian Gnosticism, cf. § 14-196.

Gnostic texts, cf. § 14-342r.

Apocalypse of James II, cf. § 14-184.

BOOK NOTICES

INTRODUCTION

Annual of the Swedish Theological Institute, Vol. VI, ed. H. Kosmala *et al.* (Leiden: Brill, 1968, 28 gld.), 134 pp.

The latest collection of papers from Jerusalem's Swedish Institute contains several items relevant to NT research: a lengthy study by R. Leivestad on the apocalyptic Son of Man; a note by A. Schalit on Acts 25:9; and one by E. Bammel on the death of Jesus in a *Toledoth-Jesu* tradition; plus a note by H. Kosmala to supplement his earlier observations on "The Time of the Cock-Crow" in the 1963 *Annual* [NTA 9, p. 271]. Other papers are by G. W. Anderson, J. F. A. Sawyer, R. J. Coggins and A. Schalit on OT themes.

Biblia Sacra juxta vulgatam versionem, ed. R. Weber, O.S.B., *et al.*, Vol. I: *Genesis—Psalms*, Vol. II: *Proverbia—Apocalypsis; Appendix* (Stuttgart: Württembergische Bibelanstalt, 1969, DM 56), xxxi and 1980 pp.

Designed as a manual edition comparable to Kittel's *Biblia Hebraica* and Rahlfs's *Septuaginta*, this two-volume presentation offers a new text of the Vulgate. The text is largely based for the OT on the Roman edition of St. Jerome's monastery (as yet incomplete) and for the NT on Wordsworth and White's Oxford edition, but all the readings have been controlled by new collations and not infrequently changed. A selective critical apparatus is provided and the principal witnesses which vary from book to book are indicated beside the apparatus. The text is printed *per cola et commata* without punctuation. For the Psalms both the "Gallican" and "Hebrew" versions are printed on facing pages. Jerome's prologues to various biblical books are included. An introduction in four languages explains the process of MS selection and gives a summary of present-day scholarship on the Vulgate. A concordance of this manual edition is currently being prepared.

J. T. BURTCHAELL, C.S.C., *Catholic Theories of Biblical Inspiration since 1810. A Review and Critique* (New York: Cambridge University Press, 1969, \$9.50), 342 pp. Bibliography. Indexed.

To what extent is the Bible to be regarded as the infallible word of God or as the more fallible work of man inspired by God? The chairman of the theology department at the University of Notre Dame limits himself to examining the views of those Catholic thinkers since 1810 who have tried to reconcile traditional beliefs with new ideas. The major part of the study is concerned with the period from the founding of the Catholic Tübingen school to the papal condemnation of Modernism in 1907. In conclusion, B observes that much of the present theorizing by Catholics on inspiration is merely a hesitant presentation of ideas more boldly advanced by progressive thinkers a century ago.

The Cambridge History of the Bible, Vol. 2: *The West from the Fathers to the Reformation*, ed. G. W. H. Lampe (New York: Cambridge University Press, 1969, \$12.50), ix and 566 pp., 48 plates. Bibliography. Indexed.

Ten years in preparation, this companion volume to the earlier study on the Bible from the Reformation to the present day [NTA 8, p. 278] contains contributions by an international group of scholars and will itself be supplemented by a projected volume on the Bible from the beginnings to Jerome. Hence in this volume the first three chapters (OT MSS, text and versions; history of text and NT canon to Jerome; early Christian book production) are retrospective summaries. The principal essays treat Jerome; the medieval history of the

Vulgate; exegetical methods in the patristic and medieval periods; vernacular texts; Erasmus. Other chapters are devoted to the "People's Bible" and Bible illustrations in medieval MSS. A 37-page bibliography is appended.

Concilio Vaticano II. Comentarios a la constitución Dei Verbum sobre la divina revelación, ed. L. Alonso-Schökel, Biblioteca de autores cristianos 284 (Madrid: Editorial catolica, 1969, cloth 175 ptas., plastic 195), xxiii and 797 pp. Bibliographies. Indexed.

After presenting a brief history (by G. Ruiz) and then the full text of Vatican II's constitution on revelation, this extensive commentary offers essays on numerous aspects of the document, its character and content and some of the problems raised by it. Under the direction of L. Alonso-Schökel. 18 scholars provide papers on the nature of revelation (Alonso-Schökel, J. Ashton, *et al.*), its transmission (P. Lengsfeld, C. Soltero, F. G. Martínez, A. Antón and the editor), inspiration and interpretation (A. M. Artola, R. Jacob, and several more items by A-S), the NT (about 100 pp. by J. R. Scheifler and J. A. Ubieta) and the Scriptures in the life of the church (A-S, J. P. Richard, F. Pastor and R. Boada). Each major section concludes with a few pages of bibliography.

O. CULLMANN, *Des sources de l'Évangile à la formation de la théologie chrétienne*, Bibliothèque Théologique (Neuchâtel: Delachaux & Niestlé, 1969, cloth 28 Sw. fr., paper 20), 188 pp. Indexed.

A collection of C's articles, all previously published, treating (1) the meaning of the Dead Sea Scrolls for the study of Christian origins, (2) opposition to the Jerusalem Temple as a Johannine motif [§ 4-104], (3) the *alloy* of Jn 4:38, (4) the *katechon* (-ōn) of 2 Thes 2:6-7, (5) sight and faith in the Fourth Gospel, (6) the expected deliverance of the human body according to the NT, (7) infant baptism and the biblical doctrine of baptism, (8) immortality of the soul or resurrection of the dead?, and two meditations presented at SNTS meetings (1964 and 1965).

J. M. DE JONG, *Voorrang aan de toekomst*, ed. H. Berkhof, H. J. Heering and K. Strijd (Nijkerk: Callenbach, 1969, 17.50 gld.), 240 pp.

The editors have collected in this volume a selection of the writings of the late Dr. de Jong, Rector of the theological seminary of the Dutch Reformed Church at Driebergen. Included is a biographical note by Heering. The papers date from 1949 to 1968 and deal with a range of biblical, theological and pastoral subjects.

A. DULLES, S.J., *Revelation Theology. A History* (New York: Herder & Herder, 1969, \$5.95), 192 pp. Bibliography. Indexed.

To sketch the history of Christian views on revelation, D begins with a brief overview of the biblical outlook and then goes on to discuss the topic in Christianity up to 1800. The main portion of the survey deals with the 19th century (Hegelian idealism, liberal Protestantism, Modernism, etc.) and the 20th (dialectical and biblical theologies, the Latin manuals, *Humani Generis*, etc.). D is also author of *Revelation and the Quest for Unity* [NTA 13, p. 150].

Existentielle Hermeneutik. Zur Diskussion des fundamentaltheologischen und religionspädagogischen Ansatzes von Hubertus Halbfas, ed. G. Stachel, Unterweisen und Verkünden 6 (Einsiedeln: Benziger, 1969, paper DM 9.80), 228 pp.

A collection of 17 papers, articles, reviews, declarations, etc., in reaction to H. Halbfas' *Fundamentalkatechetik. Sprache und Erfahrung im Religionsunterricht* (1968). Only a few of the items are directly concerned with NT interpreta-

tion, e.g. R. Schnackenburg on hermeneutics and exegesis, W. Trilling on language, reality and NT exegesis.

L. GOPPELT, *Typos. Die typologische Deutung des Alten Testaments im Neuen* [1939] (Darmstadt: Wissenschaftliche Buchgesellschaft, 1969, paper), xi and 299 pp.

The volume first studies the typological understanding of Scripture in late Judaism, Palestinian and Hellenistic (Philo), and then traces the typological interpretation of the OT through the NT writings (Synoptics, Paul, Heb, Jn). A paper on apocalyptic and typology in Paul [§ 9-605] has been added to this edition. Except for this appendix, the text is in Gothic print.

S. GRZYBEK ET AL., *Polska Bibliografia biblijna za lata 1931—1965*, 2 vols. (Warsaw: Catholic Theological Academy, 1968), 347 pp.; 317 pp. Indexed.

These two volumes contain over 6000 entries of articles and books which have appeared in Polish on the OT and NT over a 35-year period. The items are arranged according to some 35 major classifications (with numerous subdivisions), and an index of authors is provided at the end of the second volume.

Guides to Biblical Scholarship, New Testament Series, ed. D. O. Via, Jr. (Philadelphia: Fortress, 1969, paper \$2.25 each), each ix and 86 pp. Bibliographies.

E. V. MCKNIGHT, *What Is Form Criticism?*

N. PERRIN, *What Is Redaction Criticism?*

After a brief historical survey of the development of critical NT scholarship from the 18th century, McK describes in detail the form-critical discipline as applied by Dibelius and Bultmann and then reviews the reactions of other scholars to these pioneering efforts. A further chapter relates the method to the current quest for the historical Jesus. P's volume opens with the roots of redaction-criticism in earlier form-critical efforts and then describes its "flowering" in Bornkamm, Conzelmann and Marxsen. He offers nine sample applications of the technique and concludes by discussing the significance of the discipline. Each volume contains an annotated bibliography. A third volume on literary criticism by W. A. Beardslee is promised.

N. HENRICHs, *Bibliographie der Hermeneutik und ihrer Anwendungsbereiche seit Schleiermacher*, Kleine philosophische Bibliographien, Band I (Düsseldorf: Philosophia, 1968, DM 45), 492 cols. Indexed.

Containing approximately 7000 items, this bibliography attempts to survey the whole literature on hermeneutics in general from the time of Schleiermacher through Dilthey to the present. Items are arranged under topical headings with numerous sub-divisions. The two major sections are on hermeneutics in general (philosophical, psychological, metahermeneutics, etc.) and on specific operative areas (theology, philology, history, non-literary art and law). The section on theological hermeneutics runs for almost 100 pp. and—apart from brief sections on Orthodox, Jewish and Islamic hermeneutics—is concerned with biblical interpretation by Protestants and Catholics listed under more than 100 headings.

Die hermeneutische Frage in der Theologie, ed. O. Loretz and W. Strolz, Schriften zum Weltgespräch 3 (Freiburg—Tokyo: Herder, 1968, DM 56), 514 pp. Indexed.

Introducing this collection are two papers exploring the philosophical dimensions of hermeneutics: F. Wiplinger on the meaning of language and K.-O. Apel on Heidegger's radicalizing of hermeneutic. After papers on theology and

psychology (T. Bonhoeffer) and the OT (C. Westermann), R. Pesch explores the question of NT hermeneutics. Other topics treated are hermeneutics in early Judaism (R. Mayer), the LXX (J. Schreiner), contemporary Judaism (H. L. Goldschmidt), Evangelical theology (R. Schäfer) and Vatican II (O. Loretz). The book owes its origins to the ongoing discussion of the *Arbeitsgemeinschaft Weltgespräch* [cf. *NTA* 13, p. 153].

Indices verborum et locutionum decretorum Concilii Vaticani II, 11: Constitutio dogmatica de divina Revelatione Dei Verbum, Testi e ricerche di Scienze religiose (Florence: Vallecchi, 1969, paper 1,500 L or \$2.90), x and 64 pp.

One of a series of aids for the study of the documents of Vatican II, this volume provides a contextual index of all substantives, verbs (except *esse*) and adjectives of quality in *Dei Verbum*. Also included are adverbs, pronouns or other adjectives which might have any bearing on the doctrinal points at issue. Care has also been taken to include the original substantives of terms grammatically replaced by pronouns, ellipsis, etc. The full Latin text of the Constitution precedes the index and a further brief index of citations in the document is provided.

X. JACQUES, S.J., *List of New Testament Words Sharing Common Elements. Supplement to Concordance or Dictionary*, Scripta Pontificii Instituti Biblici 119 (Rome: Biblical Institute Press, 1969, paper 2,100 L or \$3.50), 124 pp.

Intended as a supplement to the Moulton-Geden concordance, this volume groups all NT cognates so that from the clusters one can gain further insight into the etymology of individual words. Thus under *aggelos* one is able to find *archaggelos*, *euaggelion*, *isaggelos*, *paraggellō* and 18 other entries. The user thus has exhaustive evidence on which to base not only the use of a particular radical but sometimes its very meaning. Each entry indicates whether the word is found in the Gospels, Acts, Paul (without Heb) or other NT writings.

E. KÄSEMANN, *New Testament Questions of Today*, trans. W. J. Montague (Philadelphia: Fortress, 1969, \$6.75), xiii and 305 pp. Indexed.

Of the 15 items in K's *Exegetische Versuche und Besinnungen*, Band II [*NTA* 9, p. 424], only two have been omitted for this English version: the one on British interpretations of Jn and the one on Eph. The pagination of the original German collection is included along with that of the translation.

W. KLATT, *Hermann Gunkel. Zu seiner Theologie der Religionsgeschichte und zur Entstehung der formgeschichtlichen Methode*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 100 (Göttingen: Vandenhoeck & Ruprecht, 1969, cloth DM 38, paper 34), 280 pp. Bibliography. Indexed.

After tracing Gunkel's early academic career, K describes the stage beginning in 1895 with the publication of *Schöpfung und Chaos* as G's *religionsgeschichtlich* period while *Genesis*, published in 1901, marks the start of his work in literary criticism. Though G's methodology has been of importance in the history of NT studies, the latter fall outside the scope of K's investigation.

G. KLEIN, *Rekonstruktion und Interpretation. Gesammelte Aufsätze zum Neuen Testament*, Beiträge zur evangelischen Theologie, Band 50 (Munich: Kaiser, 1969, cloth DM 30, paper 26), 319 pp. Indexed.

Prof. Klein, since 1967 at the University of Munich, has put together 10 of his NT articles, most of which have been abstracted in *NTA*. They treat Peter's vocation [§ 12-562], Peter's denial [§ 7-154], Gal 2:6-9 [§ 6-217], the reason for the composition of Rom (previously unpublished), Rom 4 [§ 8-644], Rom

3:21—4:25 [§ 9-1002], the relation of personal history to world history in Gal [§ 9-254], the righteousness of God as a theme of recent research on Paul [§ 12-952], Lk 1:1-4 (from the 1964 Bultmann *Festschrift, Zeit und Geschichte*) and syncretism as a theological problem in primitive Christian apologetic [§ 12-244]. Five of the items are accompanied by *Nachträge*.

Kleines Stuttgarter Bibel-Lexikon (Stuttgart: Katholisches Bibelwerk, 1969, paper DM 5.80), 344 pp., illustrated.

Designed primarily to aid the Bible reader in understanding the historical and geographical background of both OT and NT, this pocket-sized dictionary also provides articles on the major concepts of biblical theology (love, suffering, etc.) so as to be of broader service. Almost every entry has cross references to other relevant articles contained in the volume and there are frequent photos, maps, plans, sketches, etc.

E. KLINGER, *Offenbarung im Horizont der Heilsgeschichte. Historisch-systematische Untersuchung der heilsgeschichtlichen Stellung des Alten Bundes in der Offenbarungsphilosophie der katholischen Tübinger Schule* (Einsiedeln: Benziger, 1969), 254 pp. Bibliography.

J. S. Drey and F. A. Staudenmaier are taken here as representatives of the Catholic Tübingen school and their writings are subjected to lengthy analysis under three headings: (1) revelation as the foundation and inner cause of history, (2) the OT as the essential force of pre-Christian religious history, (3) the interrelation of Christian and OT revelation. Attention is focused throughout on the OT.

L. LAZARE ET AL., *Die eine Bibel auf vier Altären*, trans. H. Vitt (Regensburg: F. Pustet, 1968, paper DM 7.80), 119 pp.

While Jews and Christians consider the Bible as the holy book and as God's revealed word, they regard it and use it in very different ways. Four viewpoints are presented here: Jewish (L. Lazare), Orthodox (É. Méliä), Reformed (É. Jequier), and Catholic (P. Passelecq). The book was originally published in French under the title *Quatre approches différentes de la Bible*.

F. J. LEENHARDT, *Parole - Écriture - Sacrements. Études de théologie et d'exégèse*, Bibliothèque théologique (Neuchâtel: Delachaux & Niestlé, 1968), 217 pp.

Six of L's articles and two brief monographs are here combined in a single volume. Three items concern methodology: the notion of Word in Christian thought, from *RevHistPhilRel* 35 (3, '55) 263-273; liberal orthodoxy, from *RevThéolPhil* 8 (3, '58) 161-187; and Scripture and tradition [§ 6-34]. The other papers are more exegetical and theological: baptism (*Le Baptême chrétien*, 1944); the bread and the cup, from *Foi et Vie* ('48) 509-526; the words of institution (*Ceci est mon corps*, 1955); the Eucharistic presence, from *Irénikon* 33 (2, '60) 146-172; and Jn 6 [§ 4-115].

W. MARXSEN, *Der Exeget als Theologe. Vorträge zum Neuen Testament* (Gütersloh: Mohn, 1969, DM 24), 264 pp.

Apart from his articles on the problem of the proclamation of the cross [§ 7-4] and on the so-called parable-theory of Mk (from *ZeitTheolKirch* 52 [3, '55] 255-271), most of the 16 articles and addresses of M's collection have appeared in relatively inaccessible sources, from 1955 to 1966. They cover a variety of topics: exegesis in the NT, the contribution of scientific NT exegesis to preaching, the successors of the apostles, the NT canon, the exegete as theologian, the

contingency of the NT canon, homiletic suggestions on the problem of the historical Jesus, Mk 5:21-43 and Mt 9:18-26, the NT and the unity of the church, control of exegesis, "Jesus has Many Names," the NT evidence for baptism and "Jesus—or the New Testament."

Materialien zur neutestamentlichen Handschriftenkunde, I, ed. K. Aland *et al.*, Arbeiten zur neutestamentlichen Textforschung, Band 3 (Berlin: de Gruyter, 1969, DM 88), vii and 292 pp.

The dozen essays that make up this volume are the work of members of the Institut für neutestamentliche Textforschung at Münster. The principal editor contributes some 53 pages of corrections, additions and other supplementary information to his list of NT MSS, constituting "Fortsetzungsliste VII" [cf. *NTA* § 2-234]. Most of the remaining essays contain editions of previously unpublished papyri and uncial fragments, several of them Greek-Coptic bilinguals.

B. M. METZGER, *Historical and Literary Studies. Pagan, Jewish, and Christian, New Testament Tools and Studies*, Vol. VIII (Leiden: Brill; Grand Rapids: Eerdmans, 1968, \$12.50), x and 170 pp., 20 plates. Indexed.

The well-known Princeton textual critic offers 14 articles previously published in journals, *Festschriften*, etc., over the last 25 years. Each of the present chapters has been brought up to date and several considerably revised. The topics covered are methodology in the study of mystery religions and early Christianity, the "lost" section of 4 *Ezra*, Scripture citation formulas in the NT and the Mishnah, the frequency of *epiousios* outside the Lord's Prayer [§ 2-285], the number of disciples in Lk 10:1 and 17 [§ 4-412], Jesus' ascension, Origen's references to variant NT readings, the Old Nubian version of the NT, scribes and writing desks [§ 5-348], Codex Bezae and the Geneva Bible [§ 6-399], recent developments in NT textual criticism [§ 12-486] and several topics of less direct concern for NT scholars.

B. M. METZGER, *Lexical Aids for Students of New Testament Greek* (new ed.; published by the author, 1969, paper \$2.00), xi and 100 pp. Indexed.

For this new edition minor adjustments have been made in several definitions, and the number of English derivatives has been increased. There is an alphabetical index of the Greek words which are included in the frequency word lists. Also the bibliography of Greek lexicons has been revised in the light of recent publications. The original appeared in 1946 and was enlarged in 1954. The present edition is distributed by the Theological Book Agency, Princeton, New Jersey.

Nyöversättning av Nya testamentet. Behov och principer, Statens offentliga utredningar, 1968:65, Utbildningsdepartementet (Uppsala: Almqvist & Wiksell, 1968), 646 pp.

This is an official interim report of the 1963 Bible Committee, which was appointed to produce a new Swedish translation of the NT to replace the 1917 version. The report deals specifically with the need for a new translation, indeed for more than one, and with the principles upon which the work is based. In addition to historical and critical introductory essays, there are extensive samples of proposed new ecclesiastical and popular translations with the Greek text and the 1917 version for comparative purposes. A number of appendixes include such articles as a detailed history of Swedish versions by B. Olsson and a critique of the NEB by H. Riesenfeld.

Oecumenica. An Annual Symposium of Ecumenical Research. 1969, ed. F. W. Kantzenbach and V. Vajta (Minneapolis: Augsburg, 1969, \$8.50; Neuchâtel: Delachaux & Niestlé; Paris: Cerf; Gütersloh: Mohn), 342 pp.

The 18 papers delivered at the October 1967 Colloquium of the Institute for Ecumenical Research at Strasbourg and printed in this volume focus on the theme "Dialogue as Theological Method." There are contributions by H. Fries, the two editors, E. Schillebeeckx, J. G. Davies, C. E. Braaten, J. Hamer, K. E. Skydsgaard, C. Moeller, T. F. Torrance and many others, though none of the papers is primarily concerned with NT topics.

R. SCHNACKENBURG ET AL., *Le message de Jésus et l'interprétation moderne. mélanges Karl Rahner* (Paris: Cerf, 1969, paper 19.60 F), 235 pp.

A translation of 6 of the biblical articles which appeared in the 1964 Rahner *Festschrift, Gott in Welt* [NTA 9, p. 135]: R. Schnackenburg on church and parousia, A. Vögtle on Jesus' knowledge and self-awareness, H. Schürmann on Jesus' proclamation, F. Mussner on "Gospel" and "core of the gospel," H. Fries on demythologization and theological truth and H. Schlier on knowledge of God in Paul's letters.

H.-H. SCHREY, *Entideologisierung als hermeneutisches Problem. Ein Programm*, Sammlung gemeinverständliche Vorträge 256 (Tübingen: Mohr-Siebeck, 1969, paper DM 2.40), 32 pp.

A brief position paper by a professor of systematic theology at Heidelberg warns against the danger of theology turning into ideology unless care is exercised to "de-ideologize" it (in a way analogous to demythologization of Scripture).

Au service de la Parole de Dieu. Mélanges offerts à Monseigneur André-Marie Charue, Évêque de Namur (Gembloux: Duculot, 1969, paper 440 Bel. fr.), xx and 546 pp., photo. Bibliography. Indexed.

Twenty-seven essays have been collected to honor the Bishop of Namur. Among the papers of particular interest to NT scholars are M. Didier on the parable of the sower, J. Dupont on Lk 8:16 and 11:33, J. Coppens on the royal priesthood of the faithful in 1 Pet 2:4-10, I. de la Potterie on the knowledge of God in eschatological dualism according to 1 Jn 2:12-14, B. Rigaux on the interpretation of Scripture in Vatican II's *Dei Verbum*, B. C. Butler on Scripture and tradition, and comments by U. Betti on the magisterium of the church as proposed in *Dei Verbum*.

R. A. SPIVEY AND D. M. SMITH, JR., *Anatomy of the New Testament. A Guide to Its Structure and Meaning* (New York: Macmillan, 1969, \$8.95; London: Collier-Macmillan), xviii and 510 pp., illustrated, maps. Bibliography. Indexed.

The distinctive feature of this book, designed to introduce students to the study of the NT, is its text-oriented approach. By working outward from representative texts, the authors "have endeavored to display and illumine the character and movement of the different writings." After a brief survey of NT background, the Synoptic, Pauline and Johannine literatures are presented by means of close analyses of individual texts. Besides the general bibliography, there are frequent annotated reading lists throughout. Spivey is presently chairman of the religion department at Florida State University and Smith is associate professor of NT interpretation at Duke University, North Carolina.

A. STOCK, *Einheit des Neuen Testaments. Erörterung hermeneutischer Grundpositionen der heutigen Theologie* (Einsiedeln: Benziger, 1969), 182 pp. Bibliography.

Accepted as a doctoral dissertation in 1967 at the University of Innsbruck, this volume attempts to explore the meaning of the unity and authority of the Bible in the light of current scholarship which has emphasized the diversity of positions within the canon. The problem is investigated in the writings of eight modern theologians: E. Käsemann, G. Ebeling, H. Braun, W. Marxsen, H. Diem, W. Pannenberg, H. Schlier and H. Urs von Balthasar. From this survey the author seeks to determine general guidelines, and he presents his own reflections in the concluding chapter.

Theologisches Wörterbuch zum Neuen Testament, ed. G. Friedrich, Band VIII (Stuttgart: Kohlhammer).

Lief. 9 (Bogen 33-36), *hyper*—*hypostasis* (1968, paper DM 7.20), pp. 513-576.

Lief. 10 (Bogen 37-39, Titeltbogen zu Band VIII), *hypostasis*—*hypsistos* (1969, paper DM 6.40), pp. 577-619.

Fascicle 9 continues H. Riesenfeld's article on *hyper* and contains a 15-page item on *hypēretēs* by K. H. Rengstorf, 13 pages on *hypokrinomai* by U. Wilckens and three short entries by G. Dellling: *hyperauxanō* and *auxanō*, *hyperballō* and cognates, *hyperechō*. In addition there are briefer articles on *hyperēphanos* (G. Bertram), *hypnos* and cognates (H. Balz), *hypodikos* (C. Maurer) and the first few pages of H. Koester's contribution on *hypostasis*. The 10th fascicle carries 11 more pages by Koester and 20 pages on *hypsos* and its cognates by G. Bertram. K. Weiss has an article on *hypōpiazō* and U. Wilckens handles the word-group *hysteros*, etc. With this fascicle Vol. VIII is completed.

C. VAN DER WAAL, *Sola Scriptura. Wegwijzer bij het Bijbellesen. III: Mattheüs—Openbaring* (Goes: Oosterbaan & Le Cointre, 1968, 7.20 gld.), 232 pp.

A running commentary on selected pericopes from the NT writings, this volume allows the reader to grasp the complexity of biblical interpretation and at the same time provides him with helpful hints for interpreting the message for himself.

M. VAN ESBROECK, *herméneutique, structuralisme et exégèse. Essai de Logique kérygmaticque, l'Athéisme interroge* (Paris: Desclée, 1968, paper 185 Bel. fr.), 200 pp.

The contradictory positions of the philosopher P. Ricoeur and the ethnologist C. Lévi-Strauss on the problems of interpretation are each in turn subjected to critical analysis. The author's purpose is to answer the question: To what extent can the philosophy of interpretation get involved in the reading of Scripture? He finds that the work of H. de Lubac, *Exégèse Médiévale* (4 vols., 1959-63), not only provides a historical description of the resolution of this problem, but offers data for a fruitful confrontation today. At the end of his study of Ricoeur, Lévi-Strauss and de Lubac, the author discusses the question of the four classical "senses" of Scripture.

H. WALDENFELS, *Offenbarung. Das Zweite Vatikanische Konzil auf dem Hintergrund der neueren Theologie*, Beiträge zur ökumenischen Theologie, Band 3 (Munich: Hueber, 1969, paper DM 29.80), x and 328 pp. Indexed. Bibliography.

W's monograph on revelation opens with a lengthy historical survey of the problem over the last two centuries (theology manuals, Tübingen school, French contributions, more recent German discussions) and then investigates the philo-

sophical background of chap. 1 of *Dei Verbum*. He next takes up the question of revelation as encounter and the relation of revelation to history before analyzing the revelation of Jesus Christ. Concluding chapters treat the relations of revelation to faith and to teaching.

GOSPELS—ACTS

ALBERT DU SACRÉ-COEUR, O.C.D. [A. SEYLAZ], *Joseph "fils de David" et dernier héritier de la Promesse*, Collection "Vie spirituelle et vie intérieure" (Paris: Lethielleux, 1969, paper 9.60 F), 128 pp.

The author describes Joseph as the last biblical patriarch and traces the lines of contact between Joseph and the great figures of the OT. Then the NT events in which Joseph plays a part are surveyed. An appendix on the importance attached by Jesus to his title "Son of David" concludes the volume, which is intended for the general reader.

J. BLINZLER, *Aus der Welt und Umwelt des Neuen Testaments. Gesammelte Aufsätze 1*, Stuttgarter Biblische Beiträge (Stuttgart: Katholisches Bibelwerk, 1969, paper DM 35), 199 pp. Indexed.

Ten of B's previously published papers are here reprinted as they appeared in their earlier forms in *Festschriften*, journals, etc. The articles are on apostleship (from *Kontexte* 3), Mt 19:12 (adapted from an earlier article in *ZeitNTWiss* 48 [§ 2-525]), Mk 10:14 f. (from *Klerusblatt* for 1944), the brothers of Jesus (from *Theologie der Gegenwart* 10), Luke's travel narrative (from the 1953 Wikenhauser *Festschrift*), the historical framework of Jn (from *Biblica* for 1955), the Qumran calendar and the passion chronology [§ 4-45], Jesus' trial (from *Lebendiges Zeugnis* for 1966), Peter and Paul in Gal 2 (from *Klerusblatt* for 1943) and 1 Cor 7:14 (from the 1963 Schmid *Festschrift*).

M. BOUTTIER, *Du Christ de l'histoire au Jésus des évangiles, Avenir de la théologie* (Paris: Cerf, 1969, paper 9 F), 99 pp.

By an examination of the positions of Bultmann, J. Jeremias and E. Käsemann, seen against the evolution of the problem of the historical Jesus since the 19th century, B presents for the non-specialist a brief introduction to the problems of faith raised by the Bultmannian position.

H. BRAUN, *Jesus. Der Mann aus Nazareth und seine Zeit*, Themen der Theologie, Band I (Stuttgart—Berlin: Kreuz, 1969, DM 12.80), 175 pp. Bibliography. Indexed.

Who was Jesus of Nazareth? B seeks to answer this basic question by offering first a brief historical survey, then discussing such topics as Jesus' eschatological perspective, his moral teaching, his attitude toward cult and law, his authority, etc. B has been NT professor at Mainz since 1953. The volume is the first of a series on theological points of fundamental importance written for educated lay readers by prominent German scholars.

R. C. BRIGGS, *Interpreting the Gospels. an introduction to methods and issues in the study of the Synoptic Gospels* (Nashville—New York: Abingdon, 1969, \$4.50), 188 pp. Indexed.

From his experience as professor of NT interpretation at Interdenominational Theological Center in Atlanta, Ga., the author feels that it is both possible and necessary for the nonspecialist to understand and use the basic tools of biblical interpretation. To achieve this goal he provides brief analyses of major areas in NT study: textual criticism, source criticism, form-criticism, redaction-

criticism, canon, Jesus of history or Christ of faith, function of biblical language, and unity and authority. In each section, basic conclusions are drawn and suggestions for further work presented.

W. H. CADMAN, *The Open Heaven. The Revelation of God in the Johannine Sayings of Jesus*, ed. G. B. Caird (New York: Herder & Herder, 1969, \$6.95), ix and 212 pp. Indexed.

The basic theses of this posthumously published book are: (1) what Jesus in the Fourth Gospel reveals is that God's eternal purpose is being enacted in his own life and will be accomplished in his passion and in the sending of the Spirit; (2) the Father-Son relationship is a metaphorical description of the close union with God enjoyed by Jesus during his earthly life; (3) when Jesus speaks of ascending to heaven or seeing heavenly things, he refers to the process by which he came to know and to identify himself with the will of God for himself and incidentally for mankind.

D. B. J. CAMPBELL, *The Synoptic Gospels. A Commentary for Teachers and Students*, Seabury Paperback SP 64 (New York: Seabury, 1969, paper \$2.25), ix and 166 pp. Indexed.

An experienced teacher of religion at the secondary school level in England has summarized the results of modern critical Gospel scholarship in textbook form. The book contains a short introduction to the study of the Synoptics, brief remarks on each pericope (Mt and Lk dealt with in relation to Mk), and a number of short supplementary articles on themes, parables, Christological titles, etc.

P. DE BEAUMONT, *Les Quatre Évangiles aux hommes d'aujourd'hui* (Paris: Fayard-Mame, 1968, paper 5.95 F), 444 pp., map.

A translation of the Gospels in simple French which combines the translator's previous four volumes, published separately. The text is printed in short sense-lines and is accompanied by frequent references to a brief set of theological notes which is included as an appendix. The book is one of several such versions from the Institut Supérieur du Pastoral Catéchétique.

D. FLUSSER, *Jesus*, trans. R. Walls (New York: Herder & Herder, 1969, \$4.95), 159 pp., illustrated. Bibliography. Indexed.

The biography of Jesus written for general readers by the Hebrew University professor [NTA 13, p. 268] is now available in English.

G. FRIEDLANDER, *The Jewish Sources of the Sermon on the Mount* [1911], The Library of Biblical Studies (New York: Ktav, 1969, \$8.95), lviii and 301 pp. Indexed.

The volume investigates Mt 5—7 in the light of the OT, Hellenistic Jewish and rabbinic writings and concludes that "four-fifths of the Sermon on the Mount is exclusively Jewish." Among the topics treated are the unfair treatment of the Pharisees, the ideal life in the Gospels and the Torah, the differences between Jesus' precepts and practice and the kingdom of God in Jewish and Christian teaching. S. Zeitlin of Dropsie College has supplied a critical introduction for this edition.

K. GUTBROD, *Die Auferstehung Jesu im Neuen Testament*, Biblisches Seminar (Stuttgart: Calwer, 1969, paper DM 7.50), 88 pp.

The author first situates the NT preaching of the risen Lord within the background of Judaism and Hellenism and then turns his attention to 1 Cor

15:1-11. The role of the women as witnesses in each of the Gospel narratives and the empty tomb passages are then examined, and a chapter aimed at drawing general conclusions completes the volume. The book is written with catechists and similar religion instructors in mind.

A. KASSING, *Auferstanden für uns. Eine Auslegung der neutestamentlichen Osterbotschaft*, Reihe Erlöstes Dasein (Mainz: Grünewald, 1969, paper DM 11.80), 176 pp.

The Easter message is first studied in the ancient Credo contained in 1 Cor 15 and in Acts. Then the empty tomb narratives along with the appearances of the risen Lord in the Synoptics, John and Acts are analyzed in detail. A final chapter which explores the meaning of the resurrection completes the volume. The book is one of a series of popular presentations of current theological issues.

J. D. KINGSBURY, *The Parables of Jesus in Matthew 13. A Study in Redaction-Criticism* (Richmond: Knox, 1969, \$5.95), xii and 180 pp. Bibliography. Indexed.

Mt 13 is seen as a crucial test for the redaction-critical method because of its pivotal position within the Gospel and its emphasis on parables and their interpretation. After subjecting the chapter to verse-by-verse analysis, K observes that Matthew employs parables of Jesus in order that Jesus Kyrios, who lives in the midst of his church, can address himself to the situation of the church's own day. The book is the revised version of a doctoral dissertation submitted at Basel in 1966.

W. KNÖRZER, *Die Bergpredigt. Modell einer neuen Welt*, Biblisches Forum 2 (Stuttgart: Katholisches Bibelwerk, 1968, paper DM 6.80), 104 pp. Bibliography.

Commencing with a brief conspectus of present-day redaction-critical studies of the Gospel materials, K offers the general reader an exegesis of Mt 5—7 which stresses that the Sermon is not so much a claim as it is a challenge to new life which we can answer only because new life has already been given to us. The concluding chapter poses the question of whether such a challenge can indeed be met.

A. KOLPING, *Wunder und Auferstehung Jesu Christi*, Theologische Brennpunkte, Band 20 (Bergen-Enkheim: Kaffke, 1969, paper DM 7.80), 72 pp.

After a preliminary investigation of the term "miracle," the author studies the NT texts relevant to Jesus' resurrection and explores their meaning and significance for theology. In a brief appendix K reviews the discussion regarding the resurrection in recent Evangelical theology. The author is professor of fundamental theology at the University of Freiburg.

J. KREMER, *Das Ärgernis des Kreuzes. Eine Hinführung zum Verstehen der Leidensgeschichte nach Markus* (Stuttgart: Katholisches Bibelwerk, 1969, paper DM 6.80), 91 pp.

As an aid toward understanding the Markan passion account, K conducts the reader verse by verse through Mk 14—15 which was written, he suggests, not to arouse compassion, but to assure that the early church would take no scandal at the event itself.

J. LADAME, *"Ils verront son visage" Apocalypse XXII, 4, Vie spirituelle et vie intérieure* (Paris: Lethielleux, 1968, paper 8.80 F), 103 pp.

In ten brief devotional chapters the author seeks to present the gospel message according to the pattern of Jesus' own life, death and resurrection. Throughout the work the focus of attention is on the person of the Savior as he is glimpsed in the OT and seen more clearly in the NT.

C. MASSON, *L'Évangile de Marc et l'Église de Rome*, Bibliothèque Théologique (Neuchâtel: Delachaux & Niestlé, 1968, paper 22 Sw. fr.), 128 pp.

The author, who held the chair of NT for many years at Lausanne, completed this work shortly before his death in 1967. He proposes the hypothesis that the canonical Gospel of Mark is an abridged and modified version of the primitive Mark which was in use at Rome. To establish this view he studies the provenance and date of composition, the geographical setting of Jesus' ministry, the de-politicizing of the Gospel and the Christology in Mark.

N. MICKLEM, *Behold the Man: A Study of the Fourth Gospel* (London: Bles, 1969, 21 s.), 157 pp.

The former principal of Mansfield College, Oxford, is concerned with the historicity of the Fourth Gospel and expresses his own position with this epigram: "the Synoptists tell us what Jesus said; John tells us what Jesus never said but what he was always saying." M's commentary is preceded by the full text of J. B. Phillips' version of Jn. Throughout M seeks to separate the reminiscences of John I (the apostle) from the editorial stance of John II (the poet and theologian responsible for the Gospel).

L. MORRIS, *Studies in the Fourth Gospel* (Grand Rapids: Eerdmans, 1969, \$8.95), 374 pp. Indexed.

The author of numerous works on many aspects of the NT presents here a collection of studies on Jn, the by-product of continuing work on a commentary. The viewpoint is that of a conservative evangelical scholar who makes use of extensive critical literature. The topics discussed include Jn and the Synoptics, history and theology in Jn, authorship, the stylistic feature of variation of words and constructions, and the Dead Sea Scrolls and Jn. The essays make use of material previously published in a variety of collective volumes and journals.

F. NEUGEBAUER, *Die Entstehung des Johannesevangeliums. Altes und Neues zur Frage seines historischen Ursprungs*, Arbeiten zur Theologie, I. Reihe, Heft 36 (Stuttgart: Calwer, 1968, paper DM 4.80), 39 pp.

Based on a 1963 seminar at the Naumberg catechetical seminary, this brief study of the origin of Jn opens with observations on Jn 20:31 and the position of the Baptist in the Fourth Gospel. A few pages relating Jn to Mk lead N to examine the text of Irenaeus on Cerinthus (*Adv. Haer.* 3, 11, 1) and to conclude that Jn was composed to combat a Cerinthian who justified his erroneous Christology from Mk.

A. ORBE, S.J., *Yo soy la resurrección y la vida (Divagaciones sobre JUAN 11, 1-46)* (Bilbao: Mensajero, 1966, paper 150 ptas.), 447 pp.

A series of 83 meditations on the raising of Lazarus in which each verse of the narrative in Jn provides the author with material for three or four chapters of devotional reflections.

F. A. PASTOR PIÑEIRO, S.J., *La ecclesiología juanea según E. Schweizer*, *Analecta Gregoriana*, Vol. 168, Series Facultatis Theologicae: sectio B, n. 55 (Rome: Gregorian University, 1968, paper 3,000 L or \$5.00), xxxi and 241 pp. Bibliography. Indexed.

The purpose of this dissertation, directed by D. Mollat, S.J., is to contribute to the ecumenical dialogue a discussion of conflicting Protestant and Catholic views on the relationship of NT ecclesiology to the development of the Catholic Church. Thus P offers a very detailed analysis and criticism of Schweizer's views on Johannine ecclesiology as formulated in opposition to a growing "early catholicism" especially in the Roman church. The dialogue is carried on both on the level of contemporary theological differences and on that of the exegesis of Jn and the Johannine Epistles.

P. POKORNY, *Der Kern der Bergpredigt. Eine Auslegung* (Hamburg-Bergstedt: Reich, 1969, paper DM 6.80), 62 pp.

By means of literary criticism and tradition-historical analysis P aims to make clear the Sermon on the Mount as it is presented by Matthew and to seek to determine how the early church understood and applied Jesus' preaching. Among the subjects discussed are the meaning of the Sermon, the new law, the function of the Sermon in the post-Easter church, and the Sermon and history. P is dozent on the Comenius Faculty in Prague.

Que dites-vous du Christ? De saint Marc à Bonhoeffer, ed. G. Bessière et *Les Équipes enseignantes* (Paris: Cerf, 1969, paper 16.50 F), 237 pp.

In this collection of papers on Jesus as he has been seen and understood through the ages, several items will interest students of the NT. M. Cornillon explores the gospel tradition and E. Morin examines the portraits of Jesus in the four Gospels, while A. George writes on the experience of Jesus by the Twelve. F. Refoulé has a paper on Bultmann's Christology, J. Guillet one on Jesus and politics, and Cornillon a second paper on the infancy gospels.

W. REISER, *Taten und Wunder Jesu, Arbeit am Evangelium I* (Basel: F. Reinhardt, 1969, paper 9.80 Sw. fr.), 69 pp.

To explain (for the general reader) the miracles narrated in the Gospels R quotes the relevant text or texts and provides brief explanations emphasizing their theological significance. The author, a well-known Swiss pastor, plans two similar volumes on the sayings and parables and on the birth, death and resurrection of Jesus.

J. RIEDL, *Die Vorgeschichte Jesu. Die Heilsbotschaft von Mt 1—2 und Lk 1—2*, *Biblisches Forum* 3 (Stuttgart: Katholisches Bibelwerk, 1968, paper DM 5.80), 79 pp. Bibliography.

The author's basic concern is to demonstrate the theological content of the infancy narratives. According to Mt 1, God's relationship with Israel reaches its peak in Jesus the son of David and Abraham, while Mt 2 shows by way of midrash the fulfillment of many OT motifs. According to Lk 1—2 Israel's hope for the messiah is fulfilled through Jesus. R is author of *Das Heil der Heiden nach R 2, 14-16.26.27* [NTA 12, p. 264].

J. ROCHE, *Saint Jean. Scènes et personnages*, Collection "Vie spirituelle et vie intérieure" (Paris: Lethielleux; Montreal: Bellarmin, 1969), 109 pp.

Addressed to a general readership, this book contains brief spiritual commentaries on some nineteen scenes and incidents in the Fourth Gospel. Fr.

Roche, S.J., is active in French ecumenical circles and is the author of several works of spirituality and contemporary theology.

D. SCHELLONG, *Calvins Auslegung der synoptischen Evangelien*, Forschungen zur Geschichte und Lehre des Protestantismus, 10. Reihe, Band XXXVIII (Munich: Kaiser, 1969, paper DM 35), 343 pp. Bibliography. Indexed.

As a contribution to the history of Synoptic interpretation, S's 1967 Münster dissertation on Calvin's interpretation provides an opening chapter on Calvin's exegesis in general and its guiding principles. S then discusses the basic questions of the Gospel harmonies of that era and goes on to describe Calvin's methods (particularly his allegorical interpretation) before attempting an outline of the major facets of his interpretation of the Synoptics: Christ in his promises, Christ in his office and Christ and his community.

K. L. SCHMIDT, *Der Rahmen der Geschichte Jesu. Literarkritische Untersuchungen zur ältesten Jesusüberlieferung* [1919] (Darmstadt: Wissenschaftliche Buchgesellschaft, 1969, paper), xviii and 322 pp. Indexed.

S's famous 1919 study of the literary framework of the Markan redaction of Jesus' story (and its Synoptic parallels) is again available in a paperback edition. By proceeding through Mk section by section S establishes that the framework is a purely literary creation of the Evangelist and he thereby isolates the traditional materials used by Mark to compose his Gospel.

Stuttgarter Bibelstudien, ed. H. Haag et al. (Stuttgart: Katholisches Bibelwerk).

33. L. SCHENKE, *Auferstehungsverkündigung und leeres Grab. Eine traditionsgeschichtliche Untersuchung von Mk 16,1-8* (1968, paper DM 7.80), 117 pp. Bibliography.
37. J. DUPONT, *Die Versuchungen Jesu in der Wüste*, trans. A. van Dülmen (1969, paper DM 10.80), 132 pp. Bibliography.

In treating the empty tomb narrative S first explores the relation between Mk 16:1-8 and 15:42-47, and then discusses the inner unity of the pericope. After dealing with the original tradition and its *Sitz im Leben*, he raises the question of its historicity. The author argues for the antiquity of the narrative and sees behind it traces of an old cult etiology. The second work is a translation of D's 1968 *Les tentations de Jésus au désert* [NTA 13, p. 268].

W. TRILLING, *Vielfalt und Einheit im Neuen Testament. Zur Exegese und Verkündigung des Neuen Testaments*, Unterweisen und Verkünden 3 (Einsiedeln—Zürich: Benziger, 1968, paper 9.80 Sw. fr.), 157 pp.

A selection of seven articles by the Erfurt NT professor, intended for catechists and others concerned with religious instruction, this volume contains three items on basic hermeneutical questions (the theological meaning of the variety of the Jesus tradition; variety and unity in the NT; the "historical Jesus"), and three more directly exegetical studies (the Synoptic passion accounts; Mt 28:1-7; Mt 28:18-20), plus a concluding chapter on the choice and treatment of biblical material in catechetics.

H. TROADEC, *Évangile selon Saint Luc* (Paris: Mame, 1968, paper 10 F), 224 pp.

As a sequel to his previous popular commentaries on Mark, Matthew [cf. NTA 8, p. 293] and John [cf. NTA 7, p. 269], and presuming the reader's acquaintance with them, T concentrates here on the specifically Lukan contri-

butions to the gospel message and the particular modes in which Luke articulates it.

H. VAN DER KWAAK, *het Proces van Jezus. een vergelijkend onderzoek van de beschrijvingen der evangelisten*, Van Gorcum's theologische Bibliotheek, nr. XLII (Assen: van Gorcum, 1969, paper 26 gld.), 298 pp. Bibliography. Indexed.

The opening pages of this new investigation of Jesus' trial contain extended critiques of the two previous studies by J. Blinzler and P. Winter from which the author concludes to the need of a fresh look at the data. He proceeds through each of the Gospels in detail (from a *redaktionsgeschichtlich* point of departure) and seeks to establish the motive behind the differing accounts: Christology, controversy and apologetic. Attention is also given to the scattered data in the epistles and Rev. Though the anti-Semitism of later centuries have their origin in the NT, claims vdK, it is important to grasp the motives and manner of the transferal of guilt from the Romans to the Jews. In an epilogue he describes what he believes, after this investigation, to be the historical sequence of events.

EPISTLES—APOCALYPSE

H. BINDER, *Der Glaube bei Paulus* (Berlin: Evangelische Verlagsanstalt, 1968, paper MDN 8.50), 120 pp. Indexed.

B writes from the conviction, developed over 15 years of study, teaching and lecturing (mostly at the Theological Institute in Hermannstadt), that *pistis* for Paul is not a schematic abstract notion corresponding to the activity of which man is necessarily regarded as the subject, but that event in the New Covenant, originating with God, which has the character of something trans-subjective, a divine reality. He describes first the dechristianizing of the concept of faith, then the origin of Paul's notion and his statements about *pistis* in time, and finally his statements on the nature of *pistis*. Also included is a 1964 composition by B on Bultmann's interpretation of the Pauline conception of faith.

R. BRING, *Christus und das Gesetz. Die Bedeutung des Gesetzes des Alten Testaments nach Paulus und sein Glauben an Christus* (Leiden: Brill, 1969, 48 gld.), viii and 219 pp.

A collection of B's published articles, mostly on the relation in Paul's thought-sequence between the Law and belief in Christ, includes several items already abstracted in *NTA*: on the fulfillment of the Law [§ 3-634], Gal 3:20 [§ 11-1129] and Rom 10:4 [§ 12-283]. There are also four items written for *Festschriften*: a comparison between Paul and Luther on the topic of the Law and the enslaved will (F. Lau *Festschrift*, 1967), early church Christology and God's sole rule (1958 A. Köberle *Festgabe*), the Bible as God's word and historical research (F. Müller *Festschrift*, 1966) and tradition and revelation (E. Hirsch *Festschrift*, 1963).

C. BUCK AND G. TAYLOR, *Saint Paul. A Study of the Development of his Thought* (New York: Scribner's, 1969, \$7.95), x and 278 pp. Indexed.

To trace the evolution of Pauline thought the authors first establish by means of internal criticism the order in which the epistles were written and then compare that chronology to and reconcile it with the events described in Acts. Buck, dean of St. Paul's Cathedral in Boston since 1953, has long

been interested in Pauline chronology; Taylor, lecturer at El Centro Episcopal in Cuernavaca, Mexico, has been a student of Paul's legal theory.

H. CONZELMANN, *Der erste Brief an die Korinther*, Kritisch-exegetischer Kommentar über das Neue Testament, V, 11th ed. (Göttingen: Vandenhoeck & Ruprecht, 1969, DM 24), 362 pp. Bibliography. Indexed.

Designed to replace the commentary of J. Weiss (1910; 2nd ed., 1925), C's new volume is able to bring to 1 Cor the results of form-criticism and literary analysis undertaken over the last 45 years. In the commentary the author divides the epistle into three major portions: divisions within the church (1:10—4:21), the crisis of *bios* (5—6), and answers to questions (7—15). There are 11 excursuses on such topics as Paul and the Cynic-Stoic ethic, the "parties," *psyche*, virtue- and vice-catalogues, manumission of slaves, *eikōn*, the Eucharistic celebration, etc. The only index is a half-page on history-of-religions motifs.

M. DE JONGE, *De brieven van Johannes*, De Prediking van het Nieuwe Testament (Nijkerk: Callenbach, 1968, cloth 24.90 gld., paper 22.50), 302 pp. Bibliography. Indexed.

This new commentary contains separate introductions to 1 Jn and to 2—3 Jn, the commentaries, and a resumption of some introductory questions common to the three works. They are held to be the work of a single author who is not the writer of the Fourth Gospel; all three were probably written after the Gospel. The commentary reflects throughout a dialogue with recent literature on the epistles; its author is well known both as NT scholar and writer on intertestamental literature.

B. KLAPPERT, *Die Eschatologie des Hebräerbriefs*, Theologische Existenz heute, Nr. 156 (Munich: Kaiser, 1969, paper DM 6.50), 61 pp.

The author of Heb sees the Christ-event as the hidden promise of the future universal lordship of Christ, and so Heb is *the* document for evolving a theology of hope in the NT. Among the subjects discussed are the eschatological enthronement of the Son (Heb 1:5-14) and the eschatological high priesthood (Heb 7:1—10:18), the Christ-event as hidden promise, and the eschatological existence of the church according to Heb.

P. LIPPERT, *Leben als Zeugnis. Die werbende Kraft christlicher Lebensführung nach dem Kirchenverständnis neutestamentlicher Briefe*, Stuttgarter Biblische Monographien 4 (Stuttgart: Katholisches Bibelwerk, 1968, paper DM 30), 214 pp. Bibliography. Indexed.

The theme of Christian life as witness is first analyzed by an exegesis of the relevant passages in the Pastorals and 1 Pet. L then provides a systematic presentation under these headings: (1) the notion of a productive way of life in the NT period, (2) the limitations on the idea from the historical situation, (3) an arrangement of the data from the NT epistles in a broad theological perspective, (4) the life-style of the church as diaspora. The book is based on L's doctoral dissertation accepted by the Academia Alfonsiana in Rome.

E. MÜLLER, *Anstoss und Gericht. Eine Studie zum jüdischen Hintergrund des paulinischen Skandalon-Begriffs*, Studien zum Alten und Neuen Testament, Band XIX (Munich: Kösel, 1969, paper DM 32), 143 pp. Bibliography. Indexed.

The Greek word *skandalon* and its parallel *proskomma* in Paul's writings are studied against the background of the rabbinic writings. The Pauline pas-

sages analyzed in detail are Rom 11:9; 14:13; 16:17; 9:33; 1 Cor 1:23 f. and Gal 5:11. M concludes that Paul has transformed the word's meaning from "obstacle to salvation" to the more positive notion of "an aid or a cause of salvation." The book is an abbreviated version of M's 1965 dissertation for the theological faculty of Würzburg University.

C. PLAG, *Israels Wege zum Heil. Eine Untersuchung zu Römer 9 bis 11*, Arbeiten zur Theologie, I. Reihe, Heft 40 (Stuttgart: Calwer, 1969, paper DM 9.50), 79 pp. Bibliography.

To investigate the soteriology and Christology of Rom 9—11, the author first presents a detailed analysis of the passage along with a lengthy excursus on Rom 10:4. In the second half of the work he studies two insights regarding Israel's salvation according to Rom 11:11-32—by means of return to the Lord (11:11-24, 28-32) and by means of a deliverer from Zion (11:25-27).

A. POHL, *Die Offenbarung des Johannes. 1. Teil. Kapitel 1 bis 8*, Wuppertaler Studienbibel (Wuppertal: Brockhaus, 1969, cloth DM 15.80, paper 10.80), 231 pp.

The author opens this first part of his commentary on Rev with some preliminary discussions: occasion and time of composition (end of Domitian's reign), its Asian recipients, author (John, son of Zebedee), background (OT and apocalyptic), eschatology, interpretation and Christology. The last point provides the leitmotiv for P's commentary which reaches as far as 8:1. Several excursuses are included: on the structure and teaching of the letters to the seven churches, the victory of the Lamb, the visions of the seals in their context and the white rider as the Antichrist.

J. RENNES, *La Première Épître de Jean* (Geneva: Labor & Fides, 1968, paper 4.80 Sw. fr.), 58 pp.

The author of a commentary on Deut here presents a new translation of 1 Jn with a brief commentary concerned with the problem of structure. Reference is made throughout to the work of W. Nauck and J. C. O'Neill. Among several appendixes there is a comparison of theological ideas in Deut and 1 Jn. The structural analysis tends to rule out the discovery of multiple sources or levels of composition.

G. RUGGIERI, *Il Figlio di Dio davidico. Studio sulla storia delle tradizioni contenute in Rom. 1, 3-4*, Analecta Gregoriana, Vol. 166. Series Facultatis Theologicae: sectio B, n. 54 (Rome: Libreria Editrice dell'Università Gregoriana, 1968, paper 2,800 L or \$4.70), xii and 147 pp. Bibliography.

To explain the Christology of Rom 1:3—4, R examines the OT traditions of David's son as well as the relation between the royal tradition and the spirit of Yahweh. Analysis of these traditions as they appear in later Judaism, especially at Qumran, serves to introduce a detailed discussion of the text.

E. SCHWEIZER ET AL., *Evangelisch-Katholischer Kommentar zum Neuen Testament, Vorarbeiten Heft 1* (Neukirchen: Neukirchener Verlag; Einsiedeln: Benziger, 1969, paper DM 16.80), 108 pp.

In this first of the preparatory volumes of the projected EKK, E. Schweizer and R. Schnackenburg provide papers on Col 1:15-20 and U. Wilckens and J. Blank write on Gal 2:16 and Rom 3:20. The papers were presented at a meeting of Catholic and Evangelical scholars early in 1968 which launched the collaboration on the commentary in which each book (as also each topic in the preparatory volumes) will be the common work of two scholars from

differing confessions. Also included in this first volume is an abbreviated transcript of the discussion which followed the four presentations.

Stuttgarter Bibelstudien, ed. H. Haag *et al.* (Stuttgart: Katholisches Bibelwerk, 1969, paper DM 8.80 each).

29. B. HENNEKEN, *Verkündigung und Prophetie im Ersten Thessalonicherbrief. Ein Beitrag zur Theologie des Wortes Gottes*, 122 pp. Bibliography.

34. A. PLUTA, *Gottes Bundestreue. Ein Schlüsselbegriff in Röm 3,25a*, 128 pp. Bibliography. Indexed.

Through analysis of relevant texts in 1 Thes, H seeks to establish the function and relation of preaching and prophecy in the early church. After chapters on the Apostle's word and the word of God, he discusses the reception of the word and its proclamation through the church and concludes with sections on Paul as prophet and on prophecy within the community. P's monograph, concerned with the meaning of *dia pisteōs* in Rom 3:25a, opens with a 25-page history of the interpretation of the term in its principal meanings. The author then offers a word-study of *pistis* and the *dia pisteōs* formula from which he concludes to the originality of the expression here in Rom 3 and its basic meaning of "faithfulness."

BIBLICAL THEOLOGY

J. BLENKINSOPP, *A Sketchbook of Biblical Theology* (New York: Herder & Herder, 1968, \$3.95), viii and 148 pp.

A rewriting of 19 of B's articles, written mostly for non-specialists, constitutes the bulk of this book, issued now to provide the general reader with a broad introduction to the Scriptures. The author opens with basic questions such as biblical theology [§ 8-1101], revelation, inspiration [§ 10-808] and inerrancy [§ 10-809] and then takes up certain problematic points: original sin, the cursing psalms, death in the OT, etc. Most of the NT chapters have been abstracted in *NTA* [§§ 10-187; 10-271; 10-536; 10-561; 10-874; 11-416].

H. DEMBOWSKI, *Grundfragen der Christologie. Erörtert am Problem der Herrschaft Jesu Christi*, Beiträge zur evangelischen Theologie, Band 51 (Munich: Kaiser, 1969, paper DM 29), 358 pp. Indexed.

A strictly theological treatise on Christology, accepted as a *Habilitationsschrift* in 1967 at Bonn, this volume, after outlining the basic questions to be posed (and the answers given previously by leading theologians), approaches the Christological task by presenting first a methodology: analysis of word (Scripture) and reality and of Jesus as a person. D's major effort is to discern the meaning of Jesus' lordship (hidden, serving, operative and present). Exegesis of specific NT texts does not assume a major role in his work.

L. LOCHET, *L'Évangile de la liberté*, "Parole et Mission" 16 (Paris: Cerf, 1968, paper 18 F), 285 pp.

The goal of this monograph is to proclaim the message of Christian liberty to today's world and especially to married couples. L opens with a consideration of liberty and mission according to Paul and the Gospel teaching of liberation from the Law. Under the heading of the legalism of our time, the author offers considerations about religious education, Sunday observance, conjugal morality, the sacrament of penance, etc. He then writes about the Christian life as itself a pedagogy of liberty (particularly within marriage). The concluding chapter asks the basic question: What is a Christian?

Martyria, Leiturgia, Diakonia. Festschrift für Hermann Volk, Bischof von Mainz, zum 65. Geburtstag, ed. O. Semmelroth et al. (Mainz: Grünewald, 1969, DM 48), 454 pp.

To honor H. Volk, the Roman Catholic bishop of Mainz, on his 65th birthday, this volume contains 25 papers arranged about the themes of witness, liturgy and service. Of special interest to NT scholars is H. Schlier's paper on the "liturgy" of the apostolic gospel (Rom 15:14-21). Among the contributors are J. Ratzinger, A. Grillmeier, J. Pieper, O. Semmelroth, K. Rahner and H. Fries.

New Testament Themes for Contemporary Man, ed. R. M. Ryan, C.S.J. (Englewood Cliffs, N.J.: Prentice-Hall, 1969, paper \$3.75), xi and 274 pp. Indexed.

An anthology of 25 brief articles, all previously published, concerned more with the theological problems of contemporary man than with specific NT theology. The items are arranged under the following headings: (1) who is the Christian?, (2) in and for the world, (3) poverty, suffering, death, (4) war and peace, (5) hope and the unknown future.

A. SCHLATTER, *Zur Theologie des Neuen Testaments und zur Dogmatik. Kleine Schriften*, ed. U. Luck, Theologische Bücherei, Band 41 (Munich: Kaiser, 1969, paper DM 17.50), 272 pp.

Six lengthy essays by the late Tübingen *Neutestamentler*, originally published between 1897 and 1931 (mostly in *Beiträge zur Förderung christlicher Theologie*) have now been gathered into a single volume. There are two essays on Christian service and two others on theological method. Of special interest to NT scholars are the articles on the doubting of Jesus' messiahship and on NT theology and dogma. U. Luck contributes a 24-page appreciative introduction to the volume.

D. W. SHANER, *A Christian View of Divorce according to the Teachings of the New Testament* (Leiden: Brill, 1969, 30 gld.), xi and 115 pp. Bibliography.

Concerned more with the moral and biblical than the legal aspects of divorce, this study examines 8 fundamental problems: the OT law of divorce, the prohibition of divorce in Mk and Lk, the exception clause in Mt, the meaning of certain Greek terms (e.g. those for divorce, adultery, fornication), the content of Q, the meaning of Jesus' sayings, Paul's interpretation of Christ's teaching, and the theological and practical facets of the NT teachings.

A. STROBEL, *Erkenntnis und Bekenntnis der Sünde in neutestamentlicher Zeit*, Arbeiten der Theologie, I. Reihe, Heft 37 (Stuttgart: Calwer, 1968, paper DM 9.50), 78 pp. Indexed.

Prepared for a conference on "reconciliation and confession" at Hanover in 1967, S's monograph searches the Gospels and Paul (after investigating the witness of late Judaism) and then Jesus' own activity of forgiving sins in order to find out what NT evidence there is for the practice of confessing one's sins. He concludes, among other things, that in the NT recognition of sins is a theological phenomenon, the forgiveness of sins Christological and the confession of sins pastoral-theological.

T. Süss, *La Communion au Corps du Christ. Études sur les problèmes de la sainte cène et des paroles d'institution*, Bibliothèque théologique (Neuchâtel: Delachaux & Niestlé, 1968), 324 pp. Bibliography.

After a brief examination of the words of institution, 1 Cor 10—11, Jn 6, Acts 2:42 and 46, Heb 10:29 and 13:10, S poses the problems of how they have been and are used to elaborate the doctrine of the Eucharist. He examines especially

the Reformed tradition and the various methodologies used by theologians. Subsequent chapters re-examine the literal and symbolic exegeses (both found wanting) and lead to his interpretation of the Eucharist as "exhibition substitutive."

C. WESTERMANN, *Anfang und Ende in der Bibel*, Calwer Hefte 100 (Stuttgart: Calwer, 1969, paper DM 2.50), 47 pp.

A brief introduction to biblical eschatology and the biblical functions of time, prepared for a general audience, this booklet covers both Gen and Apoc, their relation to each other and to the core of the Bible's message.

THE WORLD OF THE NEW TESTAMENT

Gli apocrifi del Nuovo Testamento. Versione e commento, ed. M. Erbetta (Turin: Marietti).

Vol. II. *Atti e leggende* (1966, 6,800 L), ix and 601 pp.

Vol. III. *Lettere e apocalissi* (1969, 6,300 L), viii and 559 pp.

These are the first volumes to appear in a three-volume series on the NT apocrypha which constitutes the first major collection of apocrypha in Italian. Vol. I will contain apocryphal gospels. There are introductions, individual bibliographies, translations and often extensive notes for a very broad collection of apocryphal writings. The acts are grouped according to names from the apostolic period. The volume of letters and apocalypses contains translations of several of the Nag Hammadi Gnostic writings, and there are appendixes dealing with the Christian *Sibylline Oracles* and Christian prophecy.

B. BAGATTI, O.F.M., *Excavations in Nazareth*, Vol. I: *From the Beginning till the XII Century*, trans. E. Hoade, O.F.M., Publications of the Studium Biblicum Franciscanum, No. 17 (Jerusalem: Franciscan Printing Press, 1969), xi and 326 pp., 11 plates, 240 figs. Indexed.

A translation from the Italian account of B's excavation report describing Nazareth from the Bronze Age to the Crusades [NTA 13, p. 283].

A. BEN-DAVID, *Jerusalem und Tyros. Ein Beitrag zur palästinensischen Münz- und Wirtschaftsgeschichte (126 a.C.—57 p.C.)*, Kleine Schriften zur Wirtschaftsgeschichte, Band 1 (Basel: Kyklos-Verlag; Tübingen: Mohr-Siebeck, 1969, paper DM 9), xii and 55 pp., 1 plate.

An Israeli scholar studies the importance of the Tyrian shekel in Palestine in the light of information gathered from archaeology as well as from the Bible, the Mishnah and Talmud, and Josephus. An appendix by E. Salin discusses the relationship between B-D's accumulated evidence and the Gospel account of Jesus and the money-changers in the Temple.

Christentum und Gnosis, ed. W. Eltester, Beihefte zur ZeitNTWiss 37 (Berlin: Töpelmann, 1969, DM 38), viii and 143 pp. Indexed.

Eight previously unpublished papers dealing with various aspects of the relationship between Christianity and Gnosticism have been gathered in this volume. A. Böhlig writes on Christianity and Gnosticism in the *Egyptian Gospel*, while E. Haenchen compares the NT and Gnostic Gospels. J. Ménard contributes articles on the *Gospel of Philip* and the *Gospel of Truth*, and L. Schottroff analyzes the Gnostics' heavenly origin. R. Staats discusses the foolish virgins of Mt 25 in Gnostic and anti-Gnostic literature, and H.-F. Weiss treats the under-

standing of Paul in Gnostic circles. C. Colpe, finally, reports on the proposals of the 1966 Messina Colloquium.

H. CONZELMANN, *Geschichte des Urchristentums*, Grundrisse zum Neuen Testament, NTD Ergänzungsreihe, Band 5 (Göttingen: Vandenhoeck & Ruprecht, 1969, paper DM 9.80), 171 pp. Bibliography. Indexed.

The first of several projected supplementary volumes of the NTD, C's book opens with a survey of NT and extracanonical sources of early church history. He next traces the developments from the original community, through the expansion until the council of Jerusalem (both pre-Pauline and Pauline), to the council itself. He then devotes attention to Paul and his communities, the church to the end of the 1st century and the relations of church and world during this period. Subsequent chapters discuss Jewish Christianity after the Jewish War and the origin of the NT canon. One appendix handles various key personalities and another provides documentary source material (in German translation).

V. CORBO, O.F.M., AND S. LOFFREDA, O.F.M., *Ricordi di S. Pietro sul lago di Tiberiade. Scavi condotti dalla Custodia di Terra Santa nel 1968*, Quaderni de "La Terra Santa" (Jerusalem: Franciscan Printing Press, 1969), 66 pp., illustrated.

The results of two recent archaeological labors undertaken by the Franciscan Fathers in the Holy Land are presented here in a popular fashion. V. Corbo describes his work on the house of St. Peter in Capernaum while S. Loffreda describes the rock of primacy at Tabgha. Many photographs and drawings serve to illustrate the text.

Flavius Josephus. De bello judaico. Der jüdische Krieg. Griechisch und Deutsch, ed. O. Michel and O. Bauernfeind (Munich: Kösel, 1969).

Band II, 2. Buch VI-VII (DM 38), 287 pp.

Band III. *Ergänzungen und Register* (DM 22), xxvii and 149 pp., map.

The final volume of Michel and Bauernfeind's text and translation of the *War* [cf. *NTA* 7, p. 282; 9, p. 446] is accompanied by over 120 pages of notes for Books 6 and 7. Vol. 3 contains the full list of abbreviations, a few pages of supplementary bibliography and notes on Josephus research of the last few years, plus about 150 pages of indexes (persons and things, Greek terms, place names, and citations: OT, NT, non-rabbinic Judaism, Dead Sea Scrolls, rabbinic literature, Greek and Latin authors).

Die Gnosis, Erster Band: *Zeugnisse der Kirchenväter*, ed. W. Foerster, Die Bibliothek der alten Welt (Zurich—Stuttgart: Artemis, 1969, 43 Sw. fr.), 488 pp. Bibliography.

This volume gathers the witnesses of the church Fathers to Gnosticism under the headings of various Gnostic leaders and sects. A brief introduction is supplied for each and then the relevant patristic texts are presented in German translation. E. Haenchen and M. Krause collaborated with F in preparing the material, and the series volume editor is C. Andresen. A second volume containing Nag Hammadi Coptic texts and selections from Mandaean materials is planned for 1970.

A. M. GOLDBERG, *Untersuchungen über die Vorstellung von der Schechinah in der frühen rabbinischen Literatur—Talmud und Midrasch—*, Studia Judaica, Band V (Berlin: de Gruyter, 1969, DM 72), xi and 564 pp. Bibliography. Indexed.

The author concludes that the Shekinah is not a paraphrase for the divine name nor a title but rather a specific designation used to describe God as he is present in the midst of Israel, whether it be in the Temple or the community or the individual. All the relevant rabbinic texts have been gathered together and presented in German translation with brief commentaries, so that the reader may use these in further work in this area. The book was G's *Habilitationsschrift* in 1965 for the philosophical faculty at Freiburg im Breisgau.

P. PRIGENT, *La fin de Jérusalem*, Archéologie biblique 17 (Neuchâtel: Delachaux & Niestlé, 1969, paper 15 Sw. fr.), 158 pp., 13 plates, 18 figs. Bibliography.

Part of a series of popular surveys in biblical archaeology, this volume retraces the history of the two wars in which the Jews opposed the Roman occupiers in A.D. 66-70 and 132-135, and which resulted in the destruction of Jerusalem and the erection of Aelia Capitolina. In addition to literary sources the author relies heavily on archaeological data in his presentation.

The Scrolls and Christianity. Historical and Theological Significance, ed. M. Black, Theological Collections 11 (London: S.P.C.K., 1969, paper 18 s. 6 d.), 132 pp. Indexed.

This collection of essays seeks to present the scholars' views on the contribution of the scrolls to NT problems. Contributions are presented by W. F. Albright and C. S. Mann on Qumran and the Essenes, R. K. Harrison on the rites and customs of the Qumran sect, R. E. Brown on the teacher of righteousness and the messiah(s), J. Pryke on eschatology, C. H. H. Scobie on John the Baptist, F. F. Bruce on Jesus and the Gospels in the light of the scrolls and M. Wilcox on dualism, Gnosticism and other elements in the pre-Pauline tradition. M. Black provides a concluding chapter on the scrolls and Christian origins.

R. SORG, *Ecumenic Psalm 87. Original Form and Two Rereadings With an Appendix on Psalm 110,3* (Fifield, Wisc.: King of Martyrs Priory, 1966, paper \$2.50), xvi and 83 pp. Indexed.

The author subjects the OT psalm to close study under the general headings of text, time of composition, double relecture (the transmitted text is a "re-reading" of the original composition) and theology. Special reference is made to the use of the psalm in Jn 7:37-39.

R. SORG, *Habaquq III and Selah* (Fifield, Wisc.: King of Martyrs Priory, 1968, paper \$2.50), vii and 81 pp., 12 figs. Indexed.

The prayer of Habakkuk the prophet provides a clue to the meaning of the Hebrew *selâ*, and direct allusions to a "*selâ*-ceremony" are detected in Hab 3:4bc, 9b and 13d. While the major part of the work is detailed exegetical analysis of the OT passage, frequent reference is made to the NT under the heading "Sensus Spiritualis."

Terumot (Priesterheben), ed. E. Güting, Die Mischna I, 6 (Berlin: Töpelmann, 1969, paper DM 68), x and 235 pp. Bibliography.

The sixth tractate (Heave Offerings) of the first order of the Mishnah is based on Num 18 and Deut 18 and lays down regulations for the heave offerings to be made to the priests. This edition presents a descriptive introduction, pointed Hebrew text, German translation, and extensive commentary. The Kauf-

mann MS has been used as the basic text, and important variants taken from other MSS have been listed in an appendix.

Texte zur Geschichte der Taufe, besonders der Kindertaufe in der alten Kirche, ed. H. Kraft, Kleine Texte für Vorlesungen und Übungen 174 (2nd rev. ed.; Berlin: de Gruyter, 1969, paper DM 12.80), iv and 89 pp. Bibliography.

To provide material for the current debate concerning baptism, K has assembled the relevant witnesses for the practice and rites of baptism from the Apostolic Fathers to the Synod of Carthage in 418. Greek and Latin texts are provided (some with critical notes), and each text is prefaced by brief bibliographical data. A short bibliography of recent works concludes the collection.

P. VON DER OSTEN-SACKEN, *Die Apokalyptik in ihrem Verhältnis zu Prophetie und Weisheit*, Theologische Existenz heute, Nr. 157 (Munich: Kaiser, 1969, paper DM 6.80), 63 pp.

In order to examine critically the suggestion of G. von Rad that the wisdom movement along with prophecy and the Persian-Babylonian tradition gave rise to apocalyptic, the author examines in detail Dan 2, 7 and 8—12. A chapter on wisdom concludes the volume.

Wort und Botschaft. Eine theologische und kritische Einführung in die Probleme des Alten Testaments, ed. J. Schreiner (Würzburg: Echter, 1967, DM 34), x and 474 pp. Bibliography. Indexed.

Though none of the 25 articles in this collection is primarily concerned with the NT, several of the general papers (revelation, exegetical methods) and a few of the concluding ones (late OT eschatology, the beginnings of apocalyptic, the relations of OT to NT) are of interest to NT scholars and students.

ADDITIONAL BOOKS RECEIVED

P. AMÉRICO MAIA, S.J., *A problemática moral no moderno romance brasileiro*, Cadernos de Formação e Cultura 6 (4th ed.; Belo Horizonte: Grupo Gente Nova, 1968), 204 pp. Bibliography.

E. BETHGE ET AL., *Glaube und Weltlichkeit bei Dietrich Bonhoeffer*, trans. E. Bethge et al. (Stuttgart: Calwer, 1969, paper DM 8.50), 119 pp. Bibliography. [A translation of *Bonhoeffer in a World Come of Age* (Philadelphia: Fortress, 1967).]

Bonner Biblische Beiträge, ed. G. J. Botterweck and H. Zimmermann (Bonn: Hanstein, 1969).

31. R. P. MERINDINO, O.S.B., *Das deuteronomische Gesetz. Eine literarkritische, gattungs- und überlieferungsgeschichtliche Untersuchung zu Dt 12-26* (cloth DM 64.50, paper 58.80), xxvi and 458 pp. Bibliography. Indexed.

33. K.-H. WALKENHORST, S.J., *Der Sinai im liturgischen Verständnis der deuteronomistischen und priesterlichen Tradition* (cloth DM 37.80, paper 32), xiv and 170 pp. Bibliography.

F. DEGLI ESPOSTI, *La teologia del Sacro Cuore di Gesù da Leone XIII a Pio XII*, Analecta theologica de cultu SS. Corde Jesu, Vol. II (Rome: Herder, 1967), xxviii and 315 pp. Bibliography. Indexed.

M. FEREL, *Gepredigte Taufe. Eine homiletische Untersuchung zur Taufpredigt bei Luther*, Hermeneutische Untersuchungen zur Theologie 10 (Tübingen:

Mohr-Siebeck, 1969, cloth DM 20, paper 15), viii and 265 pp. Bibliography. Indexed.

R. MAYER, *Christuswirklichkeit. Grundlagen, Entwicklung und Konsequenzen der Theologie Dietrich Bonhoeffers*, Arbeiten zur Theologie, II. Reihe, Band 15 (Stuttgart: Calwer, 1969, DM 18), 347 pp. Bibliography. Indexed.

M. SCHÖCH, *Verbi Divini Ministerium*, Zweiter Band: *Ministerium. Das dienende Amt in der dienenden Kirche* (Tübingen: Mohr-Siebeck, 1969, cloth DM 32, paper 26), xiii and 202 pp. Indexed.

The Society for Old Testament Study Book List 1969, ed. P. R. Ackroyd [available from Rev. R. J. Coggins, King's College, Strand, London, W. C. 2, at 15 s. or \$2.50], 72 pp. Indexed.

L. SOUBIGOU, *Les Préfaces de la liturgie étudiées, prêchées, méditées*, Tome II: *Huit nouvelles Préfaces. Anaphores. Pater* (Paris: Lethielleux, 1969, paper 18.70 F), 286 pp.

Theologische Forschung, ed. H.-W. Bartsch *et al.* (Hamburg-Bergstedt: Reich, 1969).

47. F. BURI, *Der Pantokrator. Ontologie und Eschatologie als Grundlage der Lehre von Gott* (paper DM 16), 157 pp.

48. H.-G. FRITZSCHE, *Die Perspektive des Menschen. Naturphilosophische Aspekte zur theologischen Anthropologie* (paper DM 8), 83 pp.

NOTES ON JOURNALS

American Church Quarterly, which suspended publication early in 1966, has resumed with Vol. 6, No. 2, Spring 1969.

Communio. Commentarii Internationales de Ecclesia et Theologia is a new journal under the auspices of the Dominicans in Granada. It will appear three times a year.

The Dublin Review has merged with *The Month* as of the July-August, 1969, issue (Vol. 42, Nos. 1-3) of the latter.

Scripture Bulletin 1 (1, '69) inaugurates a new publication of the Catholic Biblical Association of Great Britain [replacing *Scripture*; cf. *NTA* 13, p. 146] which will publish biblical news, reviews, etc.

L'Ami du Clergé is now called *Esprit et Vie*.

St. Vladimir's Seminary Quarterly is now *St. Vladimir's Theological Quarterly*.

The following journals have recently ceased publication:

Dominicana

Irish Ecclesiastical Record

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